

The JUVENILE INSTRUCTOR

1866

VOL. XLIX

JUNE 1914

No. 6

1914



A HARD PROBLEM

ORGAN OF THE
DESERET SUNDAY SCHOOL UNION

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JUN 1914
VOL. XLIX
1866

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Lead Little Feet.

Lead little feet with the rhyme of your patter,
Play it was I who had blundered my way,
Out of my routine, O let me trip after,
Lead little feet, I will follow today.

Hold little hands, should I stumble or falter,
I am a pilgrim and you are my stay,
Beacons may fail me but you will not alter,
Hold little hands, O I need you alway.

Lead little heart, yours the wings that shall take me,
Out of my worries when days shall be long,
Let me be just what your trusting would make me,
Worthy of you, little sunshine, lead on!

—*Bertha A. Kleinman.*



SECOND WARD SUNDAY SCHOOL, SALT LAKE CITY, MAY 10th 1914.

W. H. Lovesy, Superintendent; Charles E. Rose, First Assistant; David Athey, Second Assistant; Pupils' Enrollment, 650; Average attendance, 500; Officers and Teachers, enrollment, 49; average attendance, 41; Total enrollment, one year ago, 430; average attendance, one year ago, 375. The marked increase in this school has been brought about by legitimate advertising and active enlistment work.



ORGAN OF THE DESERET SUNDAY SCHOOL UNION

Vol. XLIX.

JUNE, 1914.

No. 6.

President Joseph F. Smith

At the last Sunday School Conference.

I feel in my heart to express my gratitude to our brethren for the most excellent instructions they have given for our entertainment this evening, and my own simple thought in relation to this gathering is that I think that no greater evidence could be given of the high regard in which the Sunday School work is held by the members of the Church, than the presence here tonight of this vast congregation of Latter-day Saints. I, therefore, congratulate the Sunday School cause upon the honor that is given it, and the Sunday School Union Board in the generous share of that honor which naturally falls to its lot, due, of course, to the efficient services rendered by it to the cause, through the energy and activity and diligence of those of its members who are so faithful in the discharge of their duties.

I thank you, in behalf of myself as the General Superintendent, and of my associates, and the General Board of the Deseret Sunday School Union, for your presence here tonight, and for the interest that you manifest in this great and glorious work in which we are engaged.

May God bless you who labor in this cause, and give you joy and supreme satisfaction in your labors, I humbly pray, in the name of Jesus. Amen.

Vital Sunday School Topics.

By Second Assistant General Superintendent Stephen L. Richards.

Just as the enrollment of the Sunday School has increased from year to year, so these semi-annual union meetings have increased in attendance from year to year, until tonight we have the largest attendance we have ever had, and the attendance of such large numbers of people interested in the Sunday school cause is undying and indisputable evidence of the growth of this great work.

It is thought to be fitting and proper that occasionally there should be reported to the members of this union, by the general board having supervisory charge of its affairs, some of the matters that are of vital interest to the workers of this cause; and it is for that purpose that I stand before you for a few moments.

THE ANNUAL STAKE CONFERENCES.

During the first three months of this year we held our annual Sunday School Union conferences in the various stakes of the Church, in connection, for the most part, with the stake quarterly conferences. This was an innovation in our work. There are as you know six auxiliary organizations within the church. It has been the custom in years past for these various auxiliary organizations to hold their annual conferences in the stakes of the church separately, thus requiring the people of the stake to come from the various wards of the stake to a central point to attend each of these conferences. It was deemed wise by the authorities of the Church to reduce, if possible, the expense, travel, time and energy spent by the people in attending these various conferences, and to that end a committee was appointed by the President of the Church, designated as the Correlation Committee of the Auxiliary Organizations of the Church, whose function it was to design ways and means to re-

duce to a minimum the amount of energy and time and expense spent by the people of the Church in thus coming together in the various meetings of the auxiliary organizations. And in conformity to a plan which was proposed by that committee, the conferences of the Sunday School, being the first of the auxiliary organizations to hold conferences within the year, were held during the past three months.

In the main, these conventions were eminently successful. The brethren presiding in the stakes of the Church were kind enough to give to this auxiliary organization every advantage possible, and it enjoyed, in most of the stakes, the best of the time of the quarterly conference for the holding of its meetings, and as a result there was brought before the people of the stakes the Sunday School work in such a manner that a greater impression was made generally upon the people than has ever been made heretofore. As an organization, we want to extend to the presiding brethren in the stakes and presiding brethren of the Church our sincere thanks and gratitude for this privilege, and we believe that all of the other organizations of the Church will feel as we do after they shall have had the opportunity of holding their conferences.

CLOSER CO-OPERATION BETWEEN THE AUXILIARIES.

In this connection it may be remarked, there should be a closer co-operation between the various auxiliary organizations of the Church. For the most part they have to deal with the same people. We have the boys and girls in our classes from the time they are able to attend any meeting until the time that they are able to attend no meeting here on earth, so that we have the same people who attend the Mutuels, the Primaries and

the Religion Classes, and oftentimes the same people who attend the Relief Societies. It is believed that if we could all unite our effort in these various organizations to further the interests of the children, we should be able to accomplish more than we are now able to do. For instance, the Mutuals are now advocating a plan to interest boys of Mutual age, between 13 and 18 years of age. Those are the very boys that we want to care for in our Sunday Schools. They are the very boys who cause the most concern, because it is at this age that often they leave our schools and do not get the training that we have for them.

THE HALF ACRE CONTEST.

The Mutuals are today planning what they call the Half Acre Contest, and they have asked that we briefly mention this plan at this time. This Half Acre Contest, as they call it, the details of which are given in their organ, the Mutual Improvement Era, provides a plan whereby the boys may spend their summer vacations, when they are not engaged in school work, profitably; whereby they may be kept from mischief, and whereby their interest may be retained, not only in Church work, but in industrial work. If the Sunday School, through the organizations comprehended within it—the Parents' Classes and the departments of the school—should give attention to this same subject, we could be the means of inducing large numbers of our boys to spend their time profitably and well, throughout the summer months, rather than to idle away their time and to accomplish nothing worth while. Let there be a more perfect co-operation and unity of purpose between the auxiliary organizations of the Church, and we shall be of greater aid to the priesthood, and thereby fulfill our mission to a larger extent than we can do separately, each acting on our own account.

A short time ago, at the first of this year, our Sunday Schools began their

sessions at 10:30 o'clock. You know of the change. It has been in effect in substantially all, if not all, of the stakes of the Church. You know the reason why this change was made. It was, in short, to give the priesthood of the Church a more advantageous time for the holding of their quorum and class meetings. Many of the stakes of the Church have availed themselves of this opportunity, and many quorum meetings are now held at 9 o'clock on Sunday morning. As a Sunday School board, we appreciate the advantage to the priesthood, and we appreciate also the advantage to the Sunday School, in this arrangement.

THE PRIESTHOOD IN THE SUNDAY SCHOOL.

As reported by our Secretary, Brother Pyper, we have throughout all the stakes and missions of the Church, a larger number of men engaged as officers and teachers in our schools than women. In this respect, we differ from all other Sunday school organizations of the world. For the most part, those who teach the boys and girls in other Sunday schools of the world are women; but very few men are engaged in this great cause. And it is one of the most commendable things that the men of our Church are willing to be of service to the boys and the girls and become their teachers in our Sunday Schools. If the priesthood of the Church meet on Sunday morning, we have a better opportunity than ever to secure their services, and to enable us to have the brethren who hold the priesthood as the teachers of our classes, or at least in those classes which sorely need their services. There are certain departments within the Sunday School organization that can better be presided over by men than by women. There is a time in a boy's life when he has a rather "royal" contempt for the weaker sex, and he feels that he wants to emulate the example of strong men and of grown up boys. At this time

a man can exert over him rather a better influence, and has rather more effect upon his life than a sister can have, however, good her intentions may be. It is at this time that the sisters require the aid of the brethren in teaching the classes of the Sunday School, and it is necessary that we avail ourselves of the opportunity to get in these brethren who attend the priesthood quorums.

ATTENDANCE OF BOYS.

Many of the boys who attend the Sunday Schools are not members of the priesthood quorums to which they might belong by reason of their age. Some of these boys, we have learned, have not attended their Sunday Schools, because the classes of the Sunday Schools have been given over exclusively to the priesthood work and have been conducted by the priesthood quorums. It is hoped that no boys, whether they hold the priesthood or not, will be deterred in their attendance at Sunday School because of the fact that they may not hold the priesthood. Under the arrangement suggested by the general board, if it is carried out, there is no reason why every boy should not be made welcome in his class at the Sunday School, irrespective of the fact as to whether or not he holds the priesthood, and we trust that our superintendents will so arrange matters that every boy will be made welcome, and that he will not be barred from the Sunday School, or will not absent himself, because he does not hold the priesthood, and cannot unite with the 'Teachers' or Deacons' quorums.

UNIONS ARE WORK SHOPS.

I said this was our Semi-annual Union meeting. I so look upon it. It is a time when we come together to consider various topics of Sunday School interest throughout the stakes of the Church. So we are asked after these conferences to hold union meetings in the stakes for the advancement of the

great Sunday School cause. Every teacher in the Sunday School has an opportunity at these meetings of better qualifying himself for the great and responsible duties that he has to perform. These union meetings are the places where we hope to teach teachers to be better teachers. These are the work shops in which we hope, by the efforts of those who have been appointed to have charge over them, to make our teachers efficient, to make of them teachers who will be able to lead and guide our boys and direct their religious training and thought, so that they shall be worthy Latter-day Saints.

STAKE BOARD AND UNION MEETINGS.

During the year 1913, it is gratifying to know that there were 1018 stake board meetings held in the various stakes of the Church, or an average of 15 stake board meetings held in each stake of the Church—more than one per month. This is gratifying, because as the stake board prepares itself for this work so will the teachers who labor under their direction prepare themselves for their work. During last year there were 69 per cent of the membership of the stake boards of the Church in attendance at these stake board meetings. And there were held in the Church 509 union meetings,—union meetings of officers and teachers,—an average of eight to each stake. This we consider evidence of very commendable progress on the part of the officers and teachers of the schools, and the stake boards in the various stakes of the Church.

Next year—not now—we hope to report the attendance of the officers and teachers at these stake union meetings, and we trust that these union meetings will be sufficiently appreciated to induce a very large percentage of the officers and teachers attending them during the coming year.

NECESSITY OF UNION MEETINGS.

Are union meetings necessary? Is it necessary that teachers should be

prepared to teach the boys and girls in the public schools of the stakes in which they reside? Today no teacher is employed for public work unless he can pass a satisfactory examination, prescribed by the State Board of Education. No teacher is prepared, or is thought to be prepared, or will be employed for public school service unless he has had an education in the colleges and the universities of the states, unless he is a teacher by profession, unless he devotes himself, his time and his talents to that profession in such measure as to enable him to be qualified for that work. We of the Sunday School corps, who have to teach, not arithmetic, not geography, not spelling, not the branches of common school education, but who have to teach the things of God to those precious souls within our Church, should prepare ourselves to even a greater extent than do these teachers who labor in the public schools; and it is sincerely wished that all teachers will avail themselves of the opportunity of attending the union meetings and securing the advantages that come to them therein.

PERSONALITY.

Teachers may, however, acquire the art of teaching so as to enable them to entertain their classes and present their subjects for consideration in a manner beyond criticism, and yet they may fail. The most potent thing about a man is that thing which he thinks of least,—his personal influence. It is unseen. It cannot be observed by the natural eye. It cannot be observed by any of the other senses, and yet it is one of the most, if not the most, powerful quality that a man or a woman possesses to help or to injure others. All the great forces of nature are unknown and invisible and intangible, except by and through the effects that they produce. The force of gravity, the greatest physical force that we know of, is unseen. You do not know what it is by seeing it, by touching it, by subject-

ing it to any power of the senses, and yet you know that it exists by the great effects which it produces. The forces of light and of electricity are only seen and known by the effects which they produce, and just so, my dear brethren and sisters and co-workers engaged in this great cause, just so is your own personal influence the mightiest of all the forces which you have to help these boys and girls who come under your charge and care. It is important what you say to these boys and these girls. It is important what you do for them; but it is more important what you are to them. You must be an inspiration to them. You must be by your very life, by what you are, a guiding star to them, an influence that will raise them up and build them up in this great work. Only by such means can you be true teachers. The great teacher, the Master of all teachers, taught not so much by what He said, because what He said was very little, and not so much by what He did, because He only lived a short time in the knowledge of men; but He taught and built by what He *was*; and today He lives as the greatest force in all the world—not so much by what He said, or what He did, but by what He was. And it is what you *are* to these boys and girls that will count most in their moral and in their spiritual training.

TRIBUTE TO LEVI W. RICHARDS.

It becomes my rather sad duty to announce to the Deseret Sunday School Union the death of the oldest member of the general board, Brother Levi W. Richards. Only last week he passed away. His funeral services were held the day before the opening of this general conference. He was a member of this General Board at its organization, and has been a member of it from that day until the time of his death. From 1875 until 1890, he served as the General Secretary of the Deseret Sunday School Union.

His labors were at all times most efficient. As a man he was, as nearly as

man may be, beyond censure and beyond criticism. His life was as a clean, white page, immaculate and unspotted. Some one remarked at his funeral service that he walked 200 feet above the earth, so clean and pure and noble was his life. He never said an unkind thing; was never known to do an unkind act; he devoted his time, his tal-

ents, his energy and his whole life to the service of his fellow man; loved his God and was true to his brethren; and fulfilled a beautiful, almost perfect life. God bless his memory. May we cherish it as Sunday School workers, and may we be able to emulate the beautiful, noble example that he set, is my prayer in the names of Jesus. Amen.

Remarkable Case of Healing.

By Wm. A. Morton.

A short time ago a man came to the Salt Lake Temple, to do some work in that sacred house. On meeting one of the Temple workers, he said to him, "Do you not remember me?" "Your face is familiar to me," said the Temple worker, "but I do not know who you are." "Well, I will tell you," said the man. "Some time ago I met with an accident, in which my leg was broken. I was taken to a hospital in Salt Lake City, where a doctor set my broken limb. After I had been in the hospital for some time, the doctor informed me that it would be necessary for him to break my leg and set it again, as it had contracted, and was somewhat shorter than the other. He said he would attend to the matter the following day.

"I told one of the brethren in charge of the hospital what the doctor had decided to do, and asked him if he would have me administered to before the operation was performed. He said he would see that the ordinance was attended to.

"That evening you called to see a sick friend, and the brother I had spoken to requested you to assist him in administering to me. You were told that my leg would have to be broken

and re-set the following day; as it had become shorter than the other.

"The brother I speak of anointed my head with oil and prayed for me. You sealed the anointing, and in your prayer you promised me that my injured limb would become just as strong as the other limb, and that it would be as long as the other limb. I was a little surprised when I heard you speak of the length of my limb, as I knew you did not know it had become shorter.

"When the doctor called the next morning he examined my leg. He also measured it, and to his great surprise he found that it was just as long as the other. He said he could not understand how such a change could take place in a night. He also said that it would not be necessary for him to break my limb.

"Well, you may be sure that made me feel good, and as soon as the doctor had left the room I began to thank and praise the Lord for His goodness to me.

"My leg got well rapidly, and today it is just as strong as the other one. So you see how the Lord answered your prayer, and how He fulfilled the promise you made me."

"That Flynn Boy."

By John Henry Evans.

XXIII.

The wild beast was in his lair, sure enough, when Gus reached the rectory. In fact, there were four wild beasts in the same lair. For besides the Rector the other three reverends were in the rectory. They had come to pay their compliments to the Episcopalian clergyman on the great success of his plan to rid the town of the activity, if not the presence, of the most dangerous "Mormons" that had ever visited the place. All four men wore an expansive smile, though the Rector tried to hide his, as unbecoming one to boast openly of one's own deeds.

"That was a neat piece of work you performed for Macclesfield, Rector," the Reverend Mr. Goodenough was saying, "and the town ought to be grateful forever."

The Rector smiled. He tried to look humble to suit the circumstances. But it was perfectly obvious that he felt the compliment.

"And are the 'Mormons' really got rid of once and for all?" inquired the Reverend Mr. Digby. Being of the pink-tea sort, he had not kept in close touch with all that was going on. It was a great bother to do that, and besides it was disturbing to pink teas.

"In one sense yes and in another sense no," the Rector felt called upon to answer. "You see the red-haired 'Mormon' is still here, but he's out of commission—"

"Permanently out of commission," put in the Reverend Mr. Stawell—

"And is not likely to do us any harm. But the other, I think, is gone away for good. That, however, does not matter in his case."

"And what's more," the Presbyterian added, "the success has been won without recourse to violence."

He looked at Mr. Stawell as he said this, as being mainly for that individual's consumption.

"We mustn't be so certain of that, Mr. Goodenough," the fiery Baptist replied. "The 'Mormons' are difficult to get rid of. They may not be able to use this Flynn any more, but they've a lot of fanatics in reserve, less reasonable than he, and I shouldn't wonder but they'll flood us with them, yet. We'll come to my remedy, you'll see, and sooner may be than you think."

"The Reverend Augustus Flynn," announced the servant, "wishes to speak with you a moment."

"Yes, certainly, show him in."

Then for a brief moment there was considerable speculation, inside and out, but especially inside, as to the purpose of Gus's visit. Considerable of it came into hearing

"Some more books to return, I suppose," ventured Mr. Stawell. "He's a terrible reader, it would seem!"

"No," replied the Rector answering the first part of the comment, "he has returned all my books."

"Then he's coming to borrow some more," the Reverend Obediah suggested. "If so, give him a strong one this time."

"I rather think," the rector said as he glanced up at a case of books in the event his surmise turned out wrong, "that he's coming to bid me good-by; he may be leaving, you know. I shouldn't wonder."

Flynn's entrance just then put an end to all further expressed conjectures. The fact, however, put one and the same word, not indeed on the lips but certainly into the mind of each of the four—

"Crazy!"

And without doubt, poor Gus looked it. His clothes were covered with dust, his hair was unkempt, his eyes had a stare in them and a redness, and his whole face wore a haggardness that indicated the long series of mental distresses through which he had passed. Still, to a close observer, es-

pecially of the eyes, in which there was a certain steeliness, and of the jaw and tightened lips which bespoke a fixedness of purpose, the word "crazy" would be the last one to suggest itself. Indeed, a sudden paleness on the face of the Rector would seem to signify that he had observed the meaning of these features.

"Will you have a chair, Mr. Flynn?" the Rector said, pointing to one near that on which the Reverend Obediah was seated.

"I prefer to stand here, thank you," the young man answered in a tone that harmonized with the steel in the eye and the purpose in the jaw and the lips and that startled even the pink-tea out of its purring contentment at the Rector's triumph. "I shall not stay long." Gus went on. "I have a question or two to ask you and a message to deliver."

"Certainly, proceed!"

Gus stood near the table in the center of the room and at a point where he could look into the faces of the four men whenever he chose.

"Do you, Rector, believe in Jesus Christ?"

The rector looked puzzled. The other three looked puzzled. If there had been any doubt before as to Gus's sanity, surely there could be none now. Did he whose calling in life consisted in preaching Christ, believe in Christ! The question itself was an affront. Nevertheless, the Rector answered—

"Why, yes, certainly I believe in Christ!"

"And you are anxious that I should also, believe in Him?"

"Indeed I am!"

"Then why did you place in my hand to read a book that argues through three hundred and more pages that there was no historical Christ, that the Christ of the New Testament is the invention of the writers of the New Testament?"

This was a crushing blow. The Rector colored scarlet, despite his powerful effort to appear unconcerned. He

had not been prepared for it. He knew, too, that the other three were looking at him. These others, moreover, themselves looked embarrassed. And to cap the climax of the embarrassment there followed a silence, during which Gus looked now at the rector, now at the trio and now back at the Rector.

"Surely," the Rector collected his thoughts, "I did not give you that book!" He named the volume.

"You certainly did," replied Gus. "And what is more, you knew you did. Nor is that all. You did that deliberately, knowing its probable consequences on me!"

"What if he did, young man?" put in Mr. Stawell—"what if he did? Isn't any weapon to be used against the devil?"

The face of the young man colored, but it was from wrath and indignation. He was about to speak under the impulse, but he checked his anger. Nothing was clearer than that he ought to be in full possession of his head in dealing with men of this brand. He only said—

"Well, if you do not see that the adoption of such methods is mean and despicable beyond utterance, then nothing I can say will make the point clear to you. You have asked me, what of it? and this is my answer: The whole thing looks to me very much like a plot. I see it now. It is as clear as daylight."

Mr. Stawell smiled triumphantly.

Gus turned almost savagely to him as he said:

"But your plot didn't work. I nearly fell into your trap, but I saw it before I did so. Not only has your deep-laid scheme failed, but it has made me a stronger 'Mormon' than I was before. I see my faith in a clearer light than I ever did before you attempted to corrupt me."

The men looked surprised.

"And I'll tell you why," Gus went on vehemently, almost passionately. "Before I read your books I tried to

prove the truth of my religion from the Bible. I measured everything by that standard. Now I have learned better. You taught me a higher argument. 'Mormonism' stands independently of the Hebrew Scriptures. It is independent of *any* written word. If the Bible had never been written, God could have revealed every great truth it contains to us in our age. You taught me to think about the value of these things. And I thank you for this."

He paused and looked at the disconcerted quartette.

"But while I thank you for doing me this service, for making me think for myself, still I hold in utter abhorrence your methods of attack. You have taken a mean advantage of me. You knew I was ignorant of higher criticism, and you determined that if I lost my faith in the Bible, I should lose my faith also in 'Mormonism.' In this you reckoned without your host. You did not sufficiently consider the independence of this new revelation. You who are supposed to bring souls to Christ, you who are paid money to do this, spend your time in devising ways and means by which you can destroy a human soul, drive him away from Christ, merely because it happens that you do not like what that soul teaches! You do this! Why don't you preach Christ in your conduct as well as in your words? Why don't you build up your own creed instead of tearing down the creed of others?"

"I am a stranger among you. There is no one in all England whose face I ever saw before I came here. I left my home in America to come here with what I believed to be the truth. I learned to love what I taught. I learned to love those whom I tried to teach. I pay my own way, too. Not a penny do I get for my labor, but many a penny do I pay out for the privilege of preaching. Would you do as much for yours? Would you leave your home, pay your own expenses,

and go to a foreign country and teach your faith?"

"That is what I came to tell you. You who are not Christian in your thought and work. You love darkness rather than light. You are plotters and schemers in ways that are crooked. And God has found you out. And He will continue to find you out in whatever else you may do against His work."

"I bid you good day!"

XXIV.

Gus entered upon his duties as missionary with the most extraordinary enthusiasm.

There was some little embarrassment to him in taking up his work again. But he stood it as part of the lesson he had learned. To every question asked him as to what had become of him lately, he frankly replied that he had gone off the track, but being on now he purposed to make up time and arrive at his destination on schedule. Also, he did not think it a great humiliation to send to the conference president word that he was again at his post and would be pleased to have a companion in his work. Ira Hewling, who had been temporarily withdrawn from the Macclesfield branch, was returned, and the two took up their labors much as before, so far as their personal relations were concerned.

All this would have been gall and wormwood to many men. Especially would it have been so to men of the high-strung nature of Gus. But Gus had a viewpoint of his own. What he did was not in the form of a confession. You confess wrongdoing. And Gus did not believe that he had done wrong. The main element in what you do is a matter of motive, Gus argued. Nephi killed a man and yet was guiltless. That was because he had been commanded to do so for a larger good. In other words, his motive had been pure. And so it had been with Gus. What he had done, he had done with a

good motive. There was nothing culpable, so far as he could see, in following the lead of your highest conviction of the right even if you went off the track. He had been perfectly sincere in the situation. Of course, the conference president and the other elders who might hear of the episode would not think so. But that did not matter. He had his own self-respect in the case. That was his great concern. He would have liked to have the respect and confidence of others, too. But he would not pine on that account.

Flynn even went further than this. He had the boldness to imagine that the hand of the Lord had actually been in the whole affair. Inasmuch as he was unconscious of any mistake, on his part, in the incident, and inasmuch as he had come out of the ordeal stronger in his conviction of the truth than when he entered, he therefore concluded that if the Lord had not virtually led him into the situation, he had, at any rate, guided him through it safely. Of this he was certain: whereas his bark had threatened to be broken to pieces on the rocks, some hand had mysteriously and safely guided it away from them and saved his life. And who will say that Gus was wrong in all this?

When the two missionaries took up their labors again it was not only with renewed vigor and spirit, but it was with a new method and point of view.

"We laid altogether too much stress on the harmony between 'Mormonism' and the Bible," Gus told Ira. "That's why we haven't got along better. A good many of the intelligent classes don't believe the Bible, at any rate not in the old way. I didn't really know that till lately. And so we've got to act on that important fact. We've got to preach a new revelation. 'Mormonism's' a new revelation, more or less independent of the Bible. Not independent of the truths in the Bible, but independent of the book. See? It's been an awfully long time, you know, since God spoke to the men in the Bible. But Joseph Smith is of our own times.

It hasn't been long since he was alive in the flesh. Hundreds of people now alive saw him. Besides, this new revelation came under modern circumstances. And so I'm going from now on to preach our modern ideas almost exclusively. Here is a man of our own day. He saw and spoke with God. Miracles have been performed in this age. The authority we have has come direct from the ancient apostles. Don't you see that this is something new, almost sensational. It'll make people think."

Ira saw the new viewpoint and fell heartily in with the idea. They not only preached on the streets, seeking the most crowded thoroughfares, but hired halls and advertised their meetings extensively. Whether on account of their new way of preaching their message or on account of their increased ardor, at all events they were not disappointed in their hopes. Crowds listened to them. Especially were they successful just round the corner from the Episcopal church. Once, more than a thousand persons crowded around the elders to hear them expound the new revelation. They suddenly became known of everybody, and men and women spoke to them on the streets as they passed up and down in their work.

But opposition also raised its hydra-head. The newspaper began all of a sudden to bestir itself. Dodgers of the most sensational character were distributed from house to house. They contained the most libelous statements about the two young men and their religion. The people of Macclesfield were advised to expel the workers of mischief from the town—by force if necessary.

Of course, this only gave the elders new ammunition. They increased their efforts to inform the townspeople of the true situation. They appealed to people's English sense of fairness not to lend a violent hand to their enemies.

"This is the work of our reverend

quartette!" said Gus to his companion. "And now it'll be a contest between them and us. Well, let it come! How I must have offended 'em in our last conversation!"

Nor were Gus's expectations disappointed here, too, but they were answered in a somewhat different way from what he had looked for.

(TO BE CONTINUED)

Officers and Teachers of the Eureka Ward Sunday School.

The report of the Eureka ward Sunday School officers and teachers shows that 100% are tithe payers, 100% keep the Word of Wisdom, 90% subscribe for THE JUVENILE INSTRUCTOR, and their percentage of attendance for 1913, was 85.



A Little Bird's Song.

By Kathryn Wallace, in Our Dumb Animals.

There came to my window at break o' day
A dear little bird in speckled gray.

He sang so sweet, and stayed so long,
I went to the window to hear his song.

He flew away, and up so high,
He seemed to pierce the very sky.

But he came back another day,
And this I heard the birdie say—

"I'm always happy, I never fret,
Though the sky be dark and the day be wet.

I soar and fly, and sing my song,
And glorify God the whole day long."

Mothers' Day in the Peterson Home.

By Wm. A. Morton.

Way up in the north-eastern part of Idaho, about a stone's throw from the main road, stands a little log cabin, in which lived a poor widow, Christina Peterson, and her two children—Lars, a boy, 16 years of age, and a girl, bearing her mother's name, a little over 12.

Seven years ago these good people lived in far off Denmark. There they heard the Gospel of Jesus Christ, taught by a humble Mormon missionary. They accepted it and three years later came to Utah.

There was another member of the family at that time, Oluf Peterson, the husband and father. They remained in Salt Lake about a year, and then, on the advice of friends, they moved to Idaho, where Brother Peterson took up a homestead.

The family soon began to realize the truth of the poet Carleton's words,

"It ain't the funniest thing a man can do,
Existing in a country when it's new."

Leaving his wife and children in the little cabin he had fashioned with his own hands, the father went to an adjoining town, where he succeeded in getting employment. During his absence his wife and children did their part. Sister Peterson and her boy plowed, sowed and harrowed ten acres of land, and the girl made a few odd dollars assisting in the home of a neighbor. The water they used for domestic purposes had to be hauled from the river, five miles away. There was no ward or branch of the Church where they lived, but every Sunday morning Sister Peterson and her children put three chairs in the wagon and started for the home of Brother and Sister Hogan, where a little Sunday School was held.

The school wasn't as fully organized as some we have visited, nor was it conducted according to the latest

recommendations of the General Board; but the Spirit of the Lord was in it, the truths of the Gospel were taught in plainness and simplicity, and at the close the people felt refreshed, and strengthened in their faith.

One Saturday evening Brother Peterson was caught in a storm, contracted a severe cold, which developed into pneumonia, and finally caused his death. The brave little woman and her children bore up well under the terrible affliction. They decided to hold on to the homestead, hoping that brighter days were ahead of them.

One Sunday, a year ago, they heard at Sunday School about "Mother's Day," and were told that the next session would be devoted to exercises in honor of mother.

"There is one thing we won't be able to do on 'Mother's Day,'" said the little Peterson girl to her brother one evening during the week, "we won't be able to pin a white carnation on mother's breast. I haven't seen one of those flowers since we left Salt Lake."

"I have been thinking of that, too," said her brother; "but I know of a substitute we can get," and he told her.

Little Brother Peterson and his sister arose early the following Sunday morning. Christina proceeded at once to prepare the breakfast, and Lars, mounting his horse, rode off to Brother Maxwell's, about a mile and a half away. Brother Maxwell had a small apple orchard, and the trees were then in bloom.

When Lars had explained the object of his visit, a lump arose in Brother Maxwell's throat.

"Of course you can, Lars," he said: "go in and pick the best you can find."

When Sister Peterson sat down to breakfast, she found beside her plate a tiny sprig of white apple blossoms. Attached to it was a little card, on which was written:

"Dear mother, this is the only flower

we could get you, but perhaps it will tell you as truly as a white carnation could, that we love you."

The mother's eyes filled with tears, and going over to her children, she put her loving arms around them, and placing a kiss on their rosy lips, said:

"My darlings, I am sure all the white carnations in the world could

not bring me a sweeter message than this little sprig of apple blossoms has brought. God bless you, my children, you have been a great help and comfort to me. You don't have to wait for 'Mother's Day' to come round to show me that you love me; with you, every day is 'Mother's Day.'"

Confession.

Grace, Bannock Co., Idaho,

March 7, 1914.

*To the members of the Church of
Jesus Christ of Latter-day Saints:*

During the year of our Lord 1901, I was summoned to appear before the Bishopric of Lund Ward of the Bannock Stake of Zion, to answer to a charge that had been made against me for violating some of the principles and doctrines of the Church. Failing to appear, my case came on for hearing, and being proven guilty, I was, by the High Council of the above named Stake, excommunicated from the Church.

I afterwards affiliated myself with the Lutheran church and held meetings and wrote articles for publication, setting forth my belief that the Church was going wrong. So complete was my conviction in regard to certain points of doctrine, that I believed it was my duty to oppose the Church. I became notorious before the United States Senate Committee on Elections, when called to testify in the Senator Smoot case.

I confess that my mind was so darkened that I considered that I was do-

ing my duty to God and man to villify and divulge holy things.

I do confess that sin was the cause of the darkness of my soul. I testify now that God in His infinite mercy has showed me the way to go.

I can now see the error of my sayings and doings, and I ask forgiveness from the Church for the injustice which I have caused.

I bear witness that God lives and that He will not tolerate sin and that He wants every sinner to repent sincerely, and I thank God from the bottom of my heart and soul that He has opened my eyes and my understanding to see that He has His authorized Church with His priesthood on the earth, and that no man can discriminate against the principles without being brought to answer, or take the consequences. I therefore, ask forgiveness of God and the members of the Church of Jesus Christ of Latter-day Saints for the wrongs that I have done the Church. I hold malice toward none. I wish to be reinstated with the Latter-day Saints, and if possible, regain what I have lost, is my sincere prayer.

A. W. LUNDSTROM,

550 Post Street, Salt Lake City.

Because He Loved His Mother.

By Harold Goff.

"It will be great sport," said Ben Lindsey, "you'd better come along."

"It sure will," put in Bob Wilkins. "We'll be on the move most of the time."

"Well," said Harry Burke, "I think I can persuade my mother to let me go."

"Persuade?" rejoined Ben. "My folks are glad to get rid of me for awhile."

"That's no compliment to you," was Harry's reply.

Harry, Ben and Bob worked on a railroad construction gang. Ben and Bob were "spike peddlers"—when the men were laying steel rails the boys distributed spikes along the line where the spikers could pick them up handily. When other work than rail-laying was under way Ben and Bob did odd jobs for the crew: counted the ties that had been marked as decayed and that must be taken up, gathered in the tools scattered along the track, and ran on errands.

Harry was water boy. As the men pounded at the rails or shoveled gravel along the roadbed, Harry went among them with a pail of water and dipper. When he first took the job the gang was working in the railroad yards near his home. Now, however, had come the order that the crew must go down the line about ninety miles to lay some heavy steel in place of the light rails that were becoming worn out. Harry's mother at first refused to think of letting him go. While his work had been near at hand and he was able to sleep home at night, she had raised no objection. But to let him go so far away for several weeks, perhaps months, with a crowd of rough men, and to live in a car that would be moving much of the time—Harry's mother thought the risk too great. He persuaded her, however. Money was needed; and he would be very careful. Besides, she could get the fore-

man to keep a watchful eye over him.

"Be very careful, my boy," his mother said to him when the time for parting came. "Your work is dangerous, you know. The crew will be moving every week or two, and it frightens me to think what might happen to you. Don't get on and off the train while it is in motion, Harry. Even the most experienced railroad men sometimes slip and fall under the wheels. And when the crew is loading steel, keep well out of the way, for often those heavy rails fall back from the car."

Harry again promised to use every caution.

"But," his mother went on, "great as are these dangers, there are even greater ones that worry me. You are going out with a crowd of rough men, Harry. Some of them, I fear, are not good men, and it isn't safe for a boy of fourteen to be with them much of the time. They have bad habits, some of them, and bad habits are easy for a boy to learn. There will be swearing, smoking and drinking—perhaps things even worse. But, except during working hours, you won't have to be with the men who do these things. Keep away from them as much as you can, Harry. Don't go with them on any of their pleasure trips on Sunday or holidays. And I know, my boy, that if you will think often of your mother and keep loving her all the time, you will be able to resist the temptations that you meet."

So saying, Mrs. Burke kissed Harry and gave him his roll of bedding, some books and a parcel of delicacies she had prepared for his going away. She walked with him to the gate, her arm around his shoulder. A great lump came up in the boy's throat when he saw that she was softly crying.

"Love your mother, boy," was her parting word, "for she loves you, and

it would be worse than death to her if you went wrong."

It was great sport to Harry—it would be for any boy—to lean out of the window of his "bunk car" as the construction train went speeding down the line. A wave of homesickness swept over him as his home town melted away in the distance, but the novelty of the ride soon overcame that feeling, and Harry divided his interest between the passing scenery and the harmonica music which one of the men in his car was playing.

The bunk car was an ordinary box-car that had been fitted out with windows and with a double row of wooden beds, one above the other. Harry was assigned to an upper bunk, near the ceiling of the car. To reach it he had to climb an eight-foot ladder. Six of these cars, together with an eating car and a water tank, made up the train.

At the first stop Bob proposed that they ride to the next station hobo-fashion—on the rods and brake-beams under the car. Ben agreed to go, but Harry refused. Then they began to call him "Coward." This epithet grated on Harry, for he was a boy of red blood and grit. He was not afraid to ride under the car, close to the wheels, but he knew that his mother would not want him to do it, and her words at the gate were still in his ears.

Six miles of hobo-riding and Bob and Ben were glad to climb back into the car. Their eyes were nearly blinded with dust, and their faces smarted from the sting of flying gravel.

It was after dark when they reached Claybank siding, where they were to make their first camp and where they would probably be for two weeks or more. A hurried supper and the men piled into their bunks. Harry wondered whether any of the twenty men in his car would say their prayers. He was shocked when a big burly fellow, as he threw himself down on his bunk, uttered a profane burlesque of prayer, with more vileness in it than the boy

had ever heard before. The loud laugh throughout the car which this profanity aroused convinced Harry that it would not be wise for him to let them see him kneel down to pray; so he said his prayer that night lying flat in his high wooden berth. It was an hour or more before he went to sleep. How he longed to see his mother, and to be at home in his own cozy bed!

He was awakened next morning by the ringing of a bell. Soon the whole crew of nearly a hundred men were making a rush for the wash basins set along the water car. Breakfast over, the men went to work distributing a trainload of bright new rails that had been brought in during the night. Harry, with his water pails, was stationed on one of the cars near the middle of the train. His work was easy that day for he rode instead of having to tramp along the ties.

Claybank was only a side track, out in an unsettled part of the country. There was not even a station, and the nearest railroad town was about fifteen miles. So when supper was over there was nothing for the workmen to do but to stay around camp. They built a fire of old timbers and most of them gathered around it, though a few lay down to rest in the cars and others strolled out for the evening air. Getting out a book which his mother had given him, Harry enjoyed an hour of reading, but soon twilight fell, and he found that the old smoky lamp in the bunk car was not good by which to read. So he went out and joined the circle by the bonfire. Then he realized what his mother had meant when she had warned him against some of the men of the crew. Gathered around the fire, smoking their pipes or chewing their tobacco plugs, the men were telling stories. And they were lewd, vile stories that could come from only unclean minds. He listened long enough to learn that seldom a clean and wholesome thought was expressed, and then withdrew and made a small bonfire of his own. He tried to get Ben and Bob

to join him, but they preferred to stay with the crowd.

Thus the days and evenings passed.

On Sundays the crew did not work. At Claybank there was nothing for the men to do but to lie around the camp. Harry found that the books which his mother had thoughtfully provided for him, were the best friends he had.

In the afternoon of the second Sunday at Claybank one of the men came with the news that about three miles across the fields was a peach orchard. It was then just time for the peaches to be ripe. The orchard was unguarded, too, the man said, as the farmer and his family had driven across the country to church. Immediately plans were started to make a raid on the fruit. Bob and Ben were among the first to set out, and they invited Harry to go along. When he refused they called him "Sissy-boy" as well as "Coward."

Harry would have enjoyed some of the fruit. No boy in the world liked peaches better than he did. But he made up his mind not to join a thieving party. When the temptation came and he began to weaken under it; when the tempter told him that a dozen peaches, more or less, would make no difference to the farmer who had so many—he thought of his mother at home, and he set his jaw hard as he said to Ben, "I won't do it."

Then he started for a walk up the railroad track. It was lonesome, yes, but he would rather be alone with his thoughts than to be in company that he knew was bad. He walked on and on, thinking of all that he hoped to do and to be when he had grown to manhood. He had high hopes. An education he wanted, and his work on the railroad would help him to get it; but he would not do railroad work all his life, though it was hard to put aside the ambition to become an engineer and to guide a great heavy train like "the Flier" at at nighting speed along the line. Or it would be fine, he thought, to be the superintendent of a road, to have a

private car and to travel around wherever one wished to go.

His reverie was suddenly broken by a glance ahead. He had reached a bridge which ran over a small dry ravine on the right-of-way. Between the rails at the other end of the bridge he could see a thin line of smoke curling upward. Hurrying across the ravine he found a smouldering fire that had almost eaten away one of the cross beams of the bridge. Hot ashes from a passing engine, or the dinner fire of a wandering tramp, had doubtless caused the trouble. Inconspicuous as had been the blaze, Harry saw at once that no train could cross the bridge. If one of the fast passenger trains hit it at high speed a hundred lives might be lost.

Harry looked at his watch. Train No. 4, "the Flier," from the west would be due long before he could get back to camp and give the alarm. There was nothing to do but stay on guard and flag the train. He started up the line to meet "the Flier." Then it flashed into his mind that No. 4 might be late and a special might come in from the east. He must protect the line from both directions. Hurrying back to the bridge, he sat down to wait. Anxiously he placed his ear to the rail to catch the first faint click-click that speeds ahead of an approaching train. How he wished that he had brought a danger flag with him from the camp! A fast train might not stop for the mere waving of a boy's hat. Then he thought of the red bandana handkerchief in his pocket. He would flag the train with that, for red is the sign of danger, and no engineer dare disregard it.

He waited and waited. His watch must have stopped, he thought, when it told him that he had been at the bridge only ten minutes. But, no, the little second hand was chasing itself around the dial.

"If No. 4's on time, she'll soon be here," Harry said to himself.

He could not see far along the line

in either direction, for the bridge was on a curve and there were clay hills all around. He could do nothing but wait. But how the minutes dragged! Suddenly from the west came an engine's whistle. No. 4 was not far away. Clutching the handkerchief in his hand, Harry struck up the line as hard as his legs would carry him. He must flag at some distance from the bridge, for No. 4 would be coming fast. On and on he flew, straining every muscle. His strength began to give way and he wondered if he had gone far enough. His toe struck against a tie and he sprawled headlong between the rails. Though scratched and bruised, he sprang to his feet and pressed forward, and as "the Flier" shot out of a cut between two high banks he waved the red handkerchief across the track. Two quick shrill toots of the whistle answered his signal, and he heard the grinding of the wheels and the hissing of steam as the train came to a stop.

The passengers were loud in their praise of the boy who had undoubtedly saved their lives, and they started to

make up a purse for him. But Harry put a stop to that.

"I work for this railroad," he said proudly, "and I won't take any money for doing what it was my duty to do."

Timbers were piled under the weakened bridge, and No. 4 crawled cautiously across.

"Our construction crew is down at Claybank siding," said Harry to the conductor. "If you will stop and tell the boss he'll bring men up and have this bridge in shape in about twenty minutes. I'll stay and protect till he gets here."

And with many good-byes waving to him, Harry watched the train pull out. Within half an hour a score of men had arrived on their "pump cars," and the bridge was soon made staunch and strong.

That night before going to bed Harry wrote in a little diary which his mother had given him to keep: "Because I love you, mother, I refused to go on a peach orchard raid, today, and because I didn't go on the raid, I saved a train."

(TO BE CONTINUED)

MY DREAM.

By Grace Zenor Robertson.

My dream came not in the silent night,
When the dream ships come and go;
It came from no port in a fairy vale,—
It came by no barge with a silken sail—
But it came—and the angels know.

I see no palaces in my dream—
No pillars of marble or towers that shine;
But I dream of a love so pure and sweet—
And a baby's laughter and romping feet
Have place in this dream of mine.

There are golden curls and dimpled hands,
And eyes as blue as the blue-bell flower—
I gather him close at the close of day;—
Ah, there, fades my wondrous dream away,
With the bells of the grey church tower.

As I walk alone in the crowded ways,
The sweetest dream of my life is this—
The clinging touch of a little hand—
The love that a mother will understand,
And an innocent baby's kiss.



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SALT LAKE CITY, - JUNE, 1914

Amusement Mad.

The rapidity with which all kinds of amusements have increased within recent years and the frequency with which places of amusement are sought, require our serious consideration in dealing with the subject of amusements. They have their proper places, and if properly conducted they are benefits and blessings in life, but when

carried to excess they are full of evils of a most serious character.

In a general way it is understood that our amusements are intended or designed for relaxation from the serious undertakings and labors of life. They should be regarded only as incidental to our happiness and well-being, but when they are made the objects of life, when we woo and wed the pleasures of the world, we become intoxicated therewith and fall to the condition of mere creatures of worldly amusements, and are carried away in the exciting whirl of human pleasures into the numerous temptations which they offer.

Our amusements should be characterized by their wholesome social environments. We should have proper regard to the character of those with whom we associate in places of amusement; and we should be governed by a high sense of responsibility to our parents, to our friends and to the Church. We should know that the pleasures which we enjoy are such as have upon them the stamp of divine approval. They should be endorsed by our parents and by our religious associates, and by those true principles which should always regulate our intercourse with one another in Church membership. Amusements, which in themselves, and in commendable social surroundings may be proper and wholesome, should be avoided unless associates are unquestionable and the places are reputable and are conducted under proper restraints.

There are limits in our recreations beyond which we cannot safely go. They should be guarded in character

and curtailed in frequency to avoid excess. They should not occupy all, nor even the greater part of our time; indeed, they should be made incidental to the duties and obligations of life, and never be made a controlling motive or factor in our hopes and ambitions. There are so many dangers lurking in those amusements and the fascination for them which take hold upon the lives of our young people, sometimes to the very possession of them, that they should be carefully guarded and warned against the temptations and evils that are likely to ensnare them, to their destruction.

It is not possible, under existing conditions, for the Church, with all the helpful organizations thereof to exercise perfect or complete control over all the pastimes, leisure hours and opportunities for pleasure that come to the youth of Zion. Parents must also be on the alert; they should possess the confidence of their children; they should know by the trend of the feelings, sentiments and the conversation in the home what is occupying the minds and engaging the thoughts of their children. There is probably no duty more necessary and no task more difficult in the home today than those which have to deal with the regulation and management of our pleasures; and foremost of all in this work of regulation should be the parents, who are or should be so closely associated with their children that they should best know the innermost workings of their hearts.

Those to whom amusements become an ambition; those who imagine that they will be happy in proportion to their ability to take in all the pleasures and amusements which they see going on about them, are without doubt pursuing a mistaken course in life.

It is, therefore, the duty of parents to be foremost to instruct and train their children in the proper channels of amusements, as also in the higher walks of life. Recreation is largely a matter of habit; the innocent and harmless kinds of amusement may be as much or more a source of real pleasure as those which are excessive, and far more wholesome and beneficial. Upon the parents, therefore, rests the great mission of restraining their children from extremes and teaching them to shun amusements which are harmful and to indulge only in those which are helpful and will not inflict the wounds and sting of sin. The amusement craze is one of the gravest evils confronting society today, and its headlong pursuit is seriously threatening the destruction of the stability of the *home*.

Our youth should be taught to discriminate between those recreations which are harmless and helpful, and will add strength and vigor and length of days, and those which are merely temporary intoxications, which weaken and destroy the power of enjoyment of real life, and of those better things which are uplifting and make for present and eternal happiness, and a fullness of joy.

JOSEPH F. SMITH.

A Gentleman.

The word "gentleman" is defined in this way: "A man who is clean, both outside and inside; who neither looks up to the rich nor down to the poor; who can lose without squealing and win without bragging; who is considerate of women, children and old people; who is too brave to lie, generous to cheat, and who takes his share of the world and lets other people have theirs."

—Anon.



Superintendents' Department.

*General Superintendency, Joseph F. Smith, David O. McKay and
Stephen L. Richards.*

SACRAMENT GEM FOR JULY.

In memory of the broken flesh,
We eat the broken bread;
And witness with the cup, afresh,
Our faith in Christ, our Head.

CONCERT RECITATION FOR JULY, 1914.

THE FOURTH COMMANDMENT.

Ex. 20:8, 9, 10, 11.

Remember the Sabbath day, to keep it holy.

Six days shalt thou labor, and do all thy work:

But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates:

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath Day, and hallowed it.

Sunday Union Meetings.

With the desire to meet all the varying conditions throughout the different Stakes as they affect the holding of Sunday School Unions, the General Board has, in the past, approved of recommendations modifying the general plan of the Central Union. Some Stakes, for example, have asked for district unions, some for ward unions, others for quarterly unions, and so on. All of these have been observed

by visiting members of the Board, and the reports from each carefully compiled by our Secretary, with the result that it is quite the unanimous opinion, not only of the General Authorities but also of the Stake and the Local Authorities of the Sunday Schools, that the monthly Central Union meeting, held Sunday afternoon, is the most successful of all Unions. Of course if this Central Union can be held weekly, as in the case of Ensign Stake, so much the better.

To make this meeting successful, three things are fundamentally necessary; viz.: (1) The approval and co-operation of the Stake Presidency and the Bishops of Wards; (2) The thorough preparation of Stake Board members for specific Union work; and (3) The Conversion of Local officers and teachers to the necessity of such meetings.

Almost without exception, Stake Presidencies favor the Central Union. They know its value as an educational as well as an inspirational force, and consequently render hearty support to their representatives, in Sunday School work. The principal objection comes from the Bishops who claim that the Union interferes with the sacrament meeting. Undoubtedly it does so far as attendance goes. If such were not the case, Sunday School officers and teachers would be direct in their attendance at this most important of ward meetings. However, many Bishops in the Stakes where the most successful Unions are held, declare that what they seemingly lose in attendance, and other features, too, particularly singing, is more than made up by the manifest ability and energy resultant from the Union. Instead of trying to discourage their workers from attending these Unions, they insist on a large attendance every month. Such co-operation is fundamental in making Union meetings successful, and every Stake and local Board should strive for it until it is obtained.

Support the Bishopric in every way possible, on every other day, and they will support you on Union day.

THOROUGH PREPARATION OF STAKE BOARD MEMBERS.

A rather indifferent, though somewhat practical Elder, was urgently invited by his President to come more regularly to the quorum meeting. Hav-

ing enjoyed the interesting program that evening, the Elder quickly replied: "Oh, I'll come, if you make it worth my while." Evidently, that Elder does not realize that upon himself rests part of the responsibility of making the meetings "worth while." But passing that, his remark indicates what is required to draw people to meeting.

Make it "worth their while." This is especially the duty of Sunday School Stake Boards. Stake Superintendents must give Ward superintendents instructions that are not only interesting but applicable to the office of superintendency, and also timely. Stake Board department instructors must be prepared to teach their teachers how to teach. Give clear and timely instruction on this subject each month, illustrating the topic, by the lessons for the following month, and teachers will attend Unions.

CONVERSION OF TEACHERS.

One man said, "The time when I was converted was when religion became no longer a mere duty, but a pleasure." It is something to convince teachers to attend Union because it is their duty to do so—it is a far greater thing to have them attend because it is a pleasure. This can be accomplished only by making the meetings highly profitable, and inspiring. So, this question brings us again to the responsibility of those in charge. This means not only the Stake Board, however, but the Bishopric as well; for they can do much toward making attendance at Union a pleasure for the workers under them.

Superintendents, let us try these three suggestions, and all others that will tend even to the least degree to make Sunday Central Union meetings a blessing and not a burden to the thousands engaged in this glorious Sunday School work.

DAVID O. MCKAY.

Parents' Department.

Henry H. Rolapp, Chairman; Howard R. Driggs, Nathan T. Porter and E. G. Gowans.

Sunday, July 5th. Lesson 22.

Calendar Subject: Pioneer Day.

In early days we made attempts at pageantry. Some of those attempts were crude and faulty, it is true, but they represented strivings in the right direction. Two years ago and also one year ago, at the Utah Chautauqua Assembly at Glenwood Park in Ogden, very successful efforts were made to epitomize the history of Utah in Pageant. There is probably no better way of impressing upon the minds of young and old alike the important events of history than by historical pageants, and with facilities now available there is good reason why we should encourage this kind of celebration. The getting up of the old time parade would have been valuable if for no other reason than that it kept a crowd of young people busy for weeks before the Twenty-fourth. What can your town do this year?

Sunday, July 12th.

Lesson 23. Socialization of Recreation

1. The Development of a New Conscience.
2. Socialization of Education.
3. Socialization of Other Means that Minister to Needs of Children.

Read again Jane Addams' article on Public Recreation and Social Morality and get as clear a notion as possible of the change of emphasis in education in the administration of public office, in business, from the individual to the social point of view, that is taking place at the present time. We have become so accustomed to the making of public provision for the education of our children and we are taking such advantage of our opportunities that we take it as strange if any of our citizens hire private instructors for their children in the

ordinary branches of school work. Yet it is only a short time ago, relatively, that nearly all educational work was done in such a way. No one now seeks to make money out of educational work. The state, that is, society as a whole, makes provision for it in order that its advantages may be brought within the reach of all. Play and recreation are no doubt more potent factors for good or ill than all that children ordinarily get in school. It would seem, therefore, as though ordinary prudence would dictate that we guard these means of character determination at least as jealously as we guard the interests of the public schools. Whatever affects the welfare of children affects the progress of the race as well as the prosperity of the next generation, and is then a matter for public concern. If a family should come into town and bring several cases of contagious disease we would all manifest our concern and public officials would at once take hold of the matter. We appreciate the menace because of its immediateness. If a business man moves in with a moving picture machine we are apt to regard the danger as too remote to need our attention.

Try to find satisfactory answers to the following questions and give this whole subject the serious consideration which it deserves.

QUESTIONS.

1. After the study you have now devoted to this subject do you consider play and recreation of really great value in the education of children?
2. Was it wise for us to make public provision for school work?
3. Do you think that methods of teaching, school equipment, school buildings, etc., are better than they could have been under

a continuation of the older system?

4. Would it be possible now in America to go back to the system of private schools or to the type of semi-public school when each pupil who attended paid the teacher for his services?
5. If not, why not?
6. Is there any good reason why the people of a given community should not own and supervise the play grounds, the moving picture shows, the dance halls and all other means of providing play, recreation, and amusement for children just as they now own and control the schools?
7. We insist on school teachers being men and women of good moral character. Why should we not make a like requirement of showmen, and dance hall proprietors?

Sunday, July 19th.

Lesson 24. Socialization of Recreation (Continued)

1. Means necessary to bring it about.
 - a. Schools.
 - b. Community independent of the schools.
 - c. Church organizations.
2. Forms of recreation and amusement which can be retained in the home.
3. Forms which cannot be so retained and must be under social control.

If all the play, recreation and amusement of children and young people be regarded as a part of education it would not require a far stretch of imagination to see the schools extending their work so as to encompass them. It is just possible, however, that we have gotten into the habit of thinking that the schools will do everything for us. Certainly there would be no inconsistency in looking to the schools

for this service providing we, as parents, are giving intelligent and wise support to the schools, but unfortunately this is not always the case.

It is probably true that communities of different sizes, surrounded by different conditions, made up of varying populations will find it impossible to follow a uniform method of control. The community acting as a whole, other than through the school authorities could consistently undertake this work in many towns; while the various Church organizations, accustomed as they are to minister to the social needs of the people, will continue to be the best possible social groups to undertake the work.

Of course there are many forms of amusement that can and should be retained in the home. Think of the influence of music both instrumental and vocal. Afternoon parties for little ones and evening parties for those who are older should be studied by parents and kept satisfactory and held within the home. The practice of reading aloud in the home can be made to serve a splendid purpose, but unfortunately in many homes is entirely neglected. In so far as the music is concerned, a wise censorship should be had upon it which at present is possible only in the home. Read the last article in Bulletin No. 1 and you will realize the importance of censorship upon songs. Parents should not in any way seek to evade their responsibility as home makers by shifting blame to others.

Likewise, there are forms of amusement and play which cannot be retained in the home for various reasons. All of the sports and athletic games which require extensive grounds, can be provided for only on public play grounds. Dancing has become a public recreation for the most part and no doubt will continue to be so. The theatre, the moving picture show, the vaudeville performance, the skating rink, on account of the special housing necessary cannot be regarded as other than public recreation facilities.

QUESTIONS.

1. Would \$25,000 spent for a school house give parents as great a return in the way of proper control of their children as the same amount spent for a gymnasium?

2. What sort of library have you in your town?

3. Are your children forming the reading habit?

4. Where do your own children play?

5. Is there any amusement in your home in which all members of the family take part?

6. Have you ever taken the trouble to go to the picture show first to see what the program was before taking the children?

7. Would it or would it not be a good thing in your community to have a picture machine either in the school or the Sunday School, employ a man of good character to select the pictures and conduct the show and then put the advantage within the reach of all?

8. Which is better, to give the departing elder a benefit dance, or to have a nice sociable free dance and then make up a purse by contribution?

9. Can you think of other amuse-

ments than those already mentioned that could just as well be provided in the home?

10. What is your opinion of the ordinary public dance where young people go without older ones to accompany them and where any stranger can gain entrance no matter what his character may be?

11. Is the present system of commercialized amusements proving to be satisfactory or should we use our influence for the establishment of a better order of things?

Sunday, July 26th.

Lesson 25.

Local Subject.

Summer Classes.

The problem of directing our boys and girls wisely through the summer vacation again confronts us. Some of our educational institutions are conducting summer courses for boys and girls in such branches as domestic science and manual training. This is a step in the right direction. We approve such courses as a wholesome substitute for too much play.

A Remembered Lesson.

By L. Lula Greene Richards.

My child was careless, and failed to heed
What I bade him again and again;
Till I raised a "stick," as we sometimes
think
We really must?—and then—

Half smiling he turned, not to run from
me,
But to watch where the strokes might
fall;
Then sprang to my side and clung so
close
That I could not hurt him at all.

He promised contrition which proved
sincere,
More gently I strove to guide;
All was forgiven, I smiled and he laughed
Where both of us might have cried.

Am I not slow at times to hear
The voice of my Kindest Friend,
And see a threatening rod before
I can clearly comprehend?

Let me ever be unto thee so near,
Thou Father who guidest all,
That I shall feel the touch but light,
When Thy chastening rod must fall.

Theological Department.

Milton Bennion, Charman; John M. Mills, Geo. H. Wallace, Edwin G. Woolley, Jr., and Elias Canaway Ashton.

Second Year—The Apostolic Age.

Lesson 19.

Ephesus was situated on the Cayster river, near its mouth, and for centuries, before Paul's time, had been the chief of the Greek cities of Asia Minor. From the time when the Roman province of Asia was formed (B. C. 133), which included all the country bordering on the Aegean sea from Mysia to Caria, and also the western part of Phrygia, Ephesus was its capital. It had a large Jewish population, many of whom were Roman citizens, and all of whom were citizens of Ephesus. If Tarsus was the intellectual center of Asia Minor, in the time of Paul, Ephesus was the religious center, and the temple of Artemis or Diana was the center of Ephesus. It is this feature of the city which possesses the chief interest for the student of New Testament times. The temple which stood in Paul's day was more than three centuries old, and according to the measurements of Wood it was 342 feet $6\frac{1}{2}$ inches long and 163 feet $9\frac{1}{2}$ inches wide. It was at once a temple, an art museum, and a bank. As a temple, its great treasure was the image of Artemis which fell down from heaven. As a museum of art, its chief treasure was Apelles' painting of Alexander, which was valued at twenty talents of gold, (or about two hundred thousand dollars). As a bank, it contained immense quantities of precious stones and money.

"One of the chief industries connected with the temple was the manufacture of shrines containing an image of the goddess. These were made of terra-cotta, marble and silver. Pilgrims to the temple bought these shrines to take home as mementoes, or to dedicate to the goddess."—Gilbert.

The story of how Paul came to Eph-

esus, how he baptized disciples there, how he turned to the Gentiles from the Jews, how he met the difficulty with the silversmith—all these details are related clearly in the text.

Lesson 20.

"The Christian church at Corinth was founded by St. Paul during the year and a half that he stayed in that city in the course of his second missionary journey; and this letter to his Corinthian converts was probably written at Ephesus towards the close of St. Paul's stay there on his third missionary journey. News had been brought to the Apostle of dissensions and disorders which had arisen in the Church at Corinth; and about the same time he received a letter from that Church, asking guidance from him in several important matters. These were the circumstances under which he wrote the present letter of rebuke and advice."—

Following is an outline of the letter, gathered from the "Twentieth Century New Testament."

I. Introduction (1:1-9).

1. Greeting.
2. The Apostle's thankfulness and confidence.

II. The body of the letter (1:10; 6:20).

1. The state of the Church at Corinth.
 - (1) Prevalence of party spirit.
 - (2) Power of the cross.
 - (3) Weakness and strength.
 - (4) Philosophy and revelation.
 - (5) True position and work of the apostles.
 - (6) A flagrant case of immorality.
 - (7) Lawsuits between Christians.
 - (8) The sacredness of the body.
2. Answers to questions asked him (7:1; 14:40).

- (1) On marriage.
 - a. Paul's views.
 - b. Marriages with unbelievers.
 - c. Christianity; independent conditions of life.
 - d. Difficulties connected with marriage.
 - (2) On heathen festivals.
 - a. A question of conscience.
 - b. Paul's example.
 - c. A warning from history.
 - d. Paul's conclusions.
 - (3) Teaching as to the resurrection (15:1, 58).
 - (4) On public worship.
 - a. As to covering the head.
 - b. As to the Lord's supper.
 - (5) On spiritual gifts.
 - a. Their variety and unity.
 - b. Love the greatest of all.
 - c. Gift of tongues and the gift of preaching.
 - d. Necessity for order.
- III. Conclusion (16:1-24).
1. The collection for the poor at Jerusalem.
 2. The Apostle's plans.
 3. Timothy.
 4. Apollos.
 5. Exhortations.
 6. Farewells.
 7. Paul's own farewell.

Lesson 21.

"In the brief period that seems to have intervened between the writing of St. Paul's two existing letters to the Corinthians, the Apostle appears to have paid a second visit to Corinth, of which no account has come down to us. Apparently that visit failed of its object, and the reception given to the Apostle was not such as he had the right to expect. It seems that St. Paul, returning to Ephesus, wrote a strongly-worded letter to his disloyal Corinthian converts, and that this letter effected, as he afterwards learned the purpose which his visit had failed to effect. (That letter is generally thought to have been lost, but it has been suggested, with some probability, that part of it forms the last four chapters

of this so called 'Second Letter' to the Corinthians.) A few months later, a riot instigated by Demetrius, the silversmith, drove the Apostle from Ephesus. Traveling northwards, the Apostle went to the Troad, in the hope of meeting Titus (who had been sent, possibly with the 'Lost Letter,' to Corinth), and of receiving from him some re-assuring news as to the position of matters in the Corinthian church. But Titus had not yet arrived, and, after waiting for him for some time in vain, St. Paul, keenly disappointed, went on to Macedonia. There he met Titus at Philippi, and to the Apostle's great joy Titus was able to report that the letter had been well received, and promptly acted upon, by the majority of the Corinthian saints, and that they cherished a hearty affection for St. Paul himself. On the other hand, the Apostle was greatly distressed to learn that there were members of the Church who still stubbornly refused to submit to his authority, and who attacked him with cruel and persistent slander. This news, brought by Titus, may have been the occasion of the present letter. It is an outburst of passionate feeling, in which the Apostle expresses his gratitude for the kindness and obedience manifested towards him by the majority of the Church, and defends his own personal character and apostolic authority against the unscrupulous attacks of the minority."

I: Introduction (1:1-11).

- (1) Paul's thanksgiving for encouragement.

II. The body of the letter.

1. The Apostle's relations with his converts (1:12; 3:3).
 - (1) Paul's motives.
 - (2) Postponement of his visit.
 - (3) His converts the vindication of his ministry.
2. Ministry of the Apostles (3:4; 6:10).
 - (1) Weakness of the Apostles.
 - (2) Christ their motive and strength.
3. The Apostle and his converts.

- (1) His appeal for their love.
- (2) His warning against heathen influences.
- (3) His anxieties and encouragements.
4. The Palestine famine fund (8: 1; 9:15).
 - (1) Example of the Macedonian Churches.
 - (2) Completion of the collection at Corinth.
 - (3) Titus and others assist.
 - (4) The spirit in which to make the collection.
5. Paul's claims to authority (10: 1; 12: 10).
 - (1) Assertion of his authority.
 - (2) Right as an apostle.
 - (3) Claims for consideration.
 - (4) His visions.
- III. Conclusion
 1. A remonstrance.
 2. A defense.
 3. A warning.
 4. Farewells.

Fourth Year—Lessons for July.

On the dispersion of Israel there is an abundance of historical material. The fact of the dispersion is beyond doubt. The teacher should, however, be careful to distinguish between historical facts and mere speculations in regard to the fate of the lost tribes and other kindred matters, the discussion of which leads nowhere. The reasons for the dispersion are clearly set forth by numerous prophets. They are stated with exceptional clearness in Deut. 28. That the Hebrew race has been so well preserved as a distinct people while scattered among the Gentiles is due, in large measure, to their virtues; among which the domestic virtues are prominent.

At the present time, among educated Jews, there is a marked tendency toward a decreased faith in their own religious traditions. This fact, together with the removal of external pressure against them, is tending to make them one with the Gentile na-

tions, both in religious ideas and moral practices. The diminishing size of the family and the tendency to intermarry with Gentiles has led many eminent Jews to believe that unless the race can be gathered to the Fatherland they are doomed to destruction as a distinct people. This is a factor in the efforts of some eminent Jews to bring about a restoration of their people to Jerusalem.

The gathering of Israel assumes two distinct phases; i. e., the gathering of the Latter-day Saints on the American continent, and the gathering of the Jews in Palestine. While thousands of Jews have returned to Palestine, the movement, thus far, seems to be only preliminary to their re-establishment as a nation.

We are concerned primarily with the gathering of members of the Church as the gathering is and has been going on since 1830. It should be noted that this gathering is not merely a matter of sentiment. The nature of the religious duties of Latter-day Saints and the ideals they are striving to realize, demand that they shall gather and form communities in which their religious and moral influence is dominant. In order that temples may be erected and supported, they must be near a geographical center of large strong communities of Saints, and the same is true in less degree of all church functions. That marriages may be between men and women of the same faith, and that children may be instructed in the principles of that faith, the members of the Church must be gathered in communities of considerable size. Whether these communities are located in Utah, Canada, or Missouri is a secondary consideration. To live in such a community, to be of and to associate with the pure in heart, is to be in Zion.

Zion is, first of all, a condition. As a place it is dependent upon the condition of its inhabitants. The same place may be Zion to one person and Babylon, hell, or what not to another.

Second Intermediate Department.

Horace H. Cummings, Harold G. Reynolds, J. Leo Fairbanks.

Second Year—Lessons for July.

[Prepared by Sister Bertha Irvine, Liberty stake]

Lesson 55. Nephi, a True Prophet of the Lord.

Teacher's text: Helaman 6:14-41; 7th to 12th chapters.

Predominant Thought: The word of the Lord spoken through His prophets will surely come to pass.

By way of review mention some of the great prophets sent to the Nephite people, and recall some of the prophecies.

Lesson setting: Helaman 6:14-41 is all that is needed as setting for this lesson. Let the teacher make a careful study of these verses. Note it was the Nephites who had become contaminated with the sins of the Gadianton, while many of the Lamanites had accepted the Gospel, and were living lives of righteousness.

Lesson Statement (assigned to pupils):

1. Nephi's return to Zarahemla. (Helaman 7:1-9).

2. Nephi's prayer. (Helaman 7:10-18).

3. Warning of things to come (Helaman 7:19-22).

4. Contentions arise (Helaman 8:1-9).

(Helaman 8:10-28 should be carefully read by the teacher and the main points of Nephi's talk given to the class).

5. Chief Judge murdered, according to Nephi's words (Helaman 9:1-5).

6. Testimony of five Nephites (Helaman 9:6-15).

7. Nephi accused—he tells how to convict the murderer (Helaman 9:16-36).

8. Nephi's words come to pass (Helaman 9:37-41).

9. The Lord speaks to His servant (Helaman 10:12-19).

11. Famine (Helaman 11:1-6).

12. Repentance—Nephi's prayer (Helaman 11:7-19).

13. Gadianton Robbers (Helaman 11:2-38).

(From chapter 12 the teacher might choose the best paragraphs to use as a climax to the lesson, clearly bringing out the aim).

Suggestions and supplementary material: Topic 1. The Nephites had now reached the condition that Mosiah warned them of in establishing the government of the people. (See Mosiah 29:25-27.) Contrast Helaman 7:5 with Mosiah 29:43, also with Alma 50:37.

Topic 2. We would suppose that Nephi's house was built upon one of the principal thoroughfares of Zarahemla which led to the chief market place. The tower in his garden was evidently intended as a sanctuary for privacy and prayer. A picture might be shown of such a wall with a tower. On this occasion he evidently became so deeply concerned because of the iniquities of the people that in his earnest supplication he raised his voice so high as to be heard by the passers-by in the street below. Note his earnest call to repentance, verse 17.

Topic 3. Particularly note the warnings given in this topic, for our later lessons show the fulfilment of the very things which Nephi foretold. Why should such great punishment come upon the Nephites? Mention some of the blessings of the Lord to them.

Topic 4. Recall the story of Alma and Amulek in Ammonihah and the anger of the people at hearing the truth. (See Alma 9:1-4; 10:18-26) and the fulfilment of their prophecies. (Alma 16:1-3, 9).

Topic 5. Nephi had to appeal to the sin-darkened minds of the people

by evidence directly before them, no doubt with the idea that if they proved the truth of his words in such things, their hearts might be touched to believe the warnings he gave to bring them to repentance. By what power was he able to tell of Seezoram's death?

Topic 6. The five men were witnesses to establish the truth of Nephi's prophecy.

Topic 7 and 8. Point out the difference in the actions of Nephi when accused of murder and those of Seantum—the difference between a clear and a guilty conscience.

Topic 9. Note particularly the power given to Nephi: That whatsoever he should bind or loose on earth should be bound or loosed in heaven (explain meaning); that he should have power over the elements, to smite the earth with a famine and pestilence and destruction; that none should have power to hurt him. Nephi had proven himself a true servant of the Lord. In what ways?

Topic 10. Nephi shows his anxiety to warn the wicked, for their salvation was what he desired. They would no doubt, have treated him in a manner similar to that in which the wicked people of King Noah treated Abinadi had it not been for the promise which the Lord had made to Nephi.

Topic 11. Why should famine be the means of bringing people to repentance? It is by the Lord's blessing that the rain comes. When His blessings are withheld suffering follows. Nephi had sought to bring the people to repentance by easier means, now he thought that suffering might do so, for he saw they were on the certain road to destruction.

Topic 12. The Lord is merciful when His children show signs of repentance. The promise of the Lord is fulfilled in His answer to this prayer. Nephi's heart was quickly touched by the repentance of the people. Imagine the rejoicing when the rain came.

Topic 13. Note the faithfulness of

Nephi and Lehi and others. There never was a time when the Nephites were left without prophets to warn them. Discuss briefly what might have been their position had they given heed to their words. How can we show honor to the servants of the Lord in our day?

Lesson 56. Samuel, the Lamanite Prophet.

Teacher's text: Helaman 13th to 16th chapters.

Predominant Thought: (1) Our Heavenly Father shows mercy to His children by sending His servants to warn them and bring them to repentance. (2) God makes known His purposes to His prophets.

Review warnings of Nephi in our last lesson.

Lesson setting: The Lamanites were now the righteous people, having faith in the Lord and keeping His commandments. On the other hand the Nephites were almost altogether given up to pride and sin. Because of their obedience, humility and steadfastness the Lord greatly blessed the Lamanites, and from them He sent a mighty prophet to the Nephites.

Lesson statement (to be assigned to pupils):

1. Samuel preaches from the walls of Zarahemla (Helaman 13:1-10).

(The teacher should touch upon the main points in the remainder of chapter 13).

2. Sign of the birth of the Savior (Helaman 14:1-13).

3. Sign of Christ's death (Helaman 14:20-27).

4. Promises of the Lord to the Lamanites (Helaman 15:3-17).

5. Effect of Samuel's teachings (Helaman 16:1-8).

6. Signs and wonders—Satan also at work (Helaman 16:9-23).

Suggestions and supplementary work: Topic 1. How might we have distinguished Samuel from the Nephites? Where do you think "his own

land" would be? Compare his experience with that of Alma in being cast out of Ammonihah (Alma 8:8-16). Satan always stirs up the wicked to anger against the words of a prophet. Why?

Topic 2. Take up this part of the lesson merely as the *prophecy* of the signs; the story of the fulfilment of the first sign comes in our next lesson. Note the definite time in this prophecy. This must have been joyous news to those who believed, to learn that the event so long expected was near at hand. Without doubt Samuel also made these things known among his own people.

Topic 3. The people on this continent had understood that Christ would not appear unto them until after His resurrection; therefore, these signs were necessary to them that they might know of the birth and death of the Lord. Compare Helaman 14:21-24 with I. Nephi 12:4. The prophecies of these events helped the people to understand the signs when they were given.

Topic 4. Give instances of steadfastness of Lamanites when converted (See Alma 23:5-18; 24:17-26; 53:10, 11). Why should the prophets declare that it would be better for the Lamanites finally than for the Nephites? Mention some of the "mighty works" which had been done among the Nephites. How could they have avoided the destruction which was foretold?

Topic 5. What power was with Samuel that prevented the wicked from taking his life? What evidences of true repentance were given by those who believed in the words of Samuel? In the Doctrine and Covenants, Sec. 48:43, we read, "By this ye may know if a man repenteth of his sins. Behold, he will confess them and forsake them." Note that Nephi was also very earnestly engaged in the ministry.

Topic 6. What might be some of the signs and wonders which were made manifest? Helaman 16:14

shows the fulfilment of Alma's prophecy, found in Alma 13:26. How did satan get such great hold upon the hearts of the people?

Lesson 57. The Sign of Christ's Birth is Given.

Text: III. Nephi 1, 2:1-10.

Predominant Thought: The Lord brings to pass the words spoken by His servants.

Review the words of Samuel and their effect upon the people.

Lesson setting: Draw attention to the condition of the people during the short space of time which elapsed between Samuel's prophecies and the fulfilment of one part—the sign of Christ's birth. The more part of the people were in doubt concerning the coming of the signs. The saints, however, were strong in their belief, and each sign or wonder that appeared, or miracle performed, increased their faith accordingly, and they steadfastly looked for the event which had been prophesied. For this belief they were persecuted by the unbelievers. Who do you think were the happier during those five years? What did Jesus say about those who are persecuted for His sake? (Matthew 5:10, 11, 12).

Lesson statement (to be assigned to pupils):

1. The believers persecuted. (III. Nephi 1:1-9).

2. Nephi's prayer. The Lord speaks to him (III. Nephi 1:10-14).

3. The sign (III. Nephi 1:15-21).

4. Righteousness prevails for a brief period (III. Nephi 1:22-26).

5. Satan again tempts the people (III. Nephi 1:27-30; 2:1-3).

6. Reckoning of time changed—wickedness continues (III. Nephi 2:4-10).

Suggestions and supplementary material: Topic 1. Read I. Nephi 10:4 in the class. It is now 600 years since Lehi left Jerusalem, according to Nephi count. This was the time looked forward to by all the Nephites as that

at which great events were to take place among them as well as among those who dwelt at Jerusalem. Nephi, the son of Helaman, left the people in the same manner as the great and good Alma. George Reynolds speaks thus of Nephi: "His character is one that stands pre-eminent in his age; he was of a verity a friend of God, who so acknowledged him, blessed him with as high and glorious privileges as are ever conferred on man, made peculiar and special covenants with him, and gave him revelations daily. His whole history gives evidence of his faith, patience, courage, integrity, humility and zeal. In his long life he saw much sorrow, but God took him to Himself at last."

Mention some miracles that might be wrought among the people, such as healing the sick, etc. Why might some think the time for the fulfilment of the prophecy was past? How could the believers "watch steadfastly?" What do you think they did besides watching?

Topic 2. Nephi, the son of Nephi, was evidently the leader of the people. What is meant by saying he "cried mightily to his God?" Imagine the joy that would fill his soul at the answer he received. Mention other "mighty prayers" and their answers. (See I. Nephi 7:17, 18; Enos 1:4-16; Mosiah 24:10-14). Joseph Smith's prayer.

Topic 3. Contrast the feelings of the believers and those of the unbelievers at the appearance of the sign. The sign was evidently given all over this land, and all who dwelt on this continent were witnesses of it. During the five years the prophecy had, without doubt, been made known to all the people. Briefly relate the events that took place in Palestine at the time of Christ's birth—the announcement to the shepherds—the wise men guided by the star, etc.

Topic 4. Mention some things in the law of Moses not yet fulfilled.

Topic 5. It seems that only two years passed away in peace after the

sign was given—the 92nd and the 93rd. Of what did the great wickedness of the Gadiantons consist? Those who are willing to be led by Satan are easily blinded to the truth, for the truth gives them no pleasure. It is hard to believe that the people upon this continent could so soon forget such a remarkable sign as had been given. The conversion of a great many had, perhaps, been more through fear than real faith, therefore, when the fear and the wonder passed, their hearts again became hard.

Topic 6. The Nephites had once before changed their reckoning of time—from the change in their government. Their historians, however, also kept account of the time since Lehi left Jerusalem.

Fourth Year—Old Testament.

Lessons for July.

[Prepared by J. Leo Fairbanks.]

Lesson 55. Jonadab, who Dared Stand Alone for the Right.

Teacher's text: II. Kings 10:15-31. Jeremiah ch. 35. I. Corinthians 10:23. 31-33.

Pupil's text: For general assignment II. Kings 10:15-28.

Topical analysis for individual assignments:

- a. Jehonadab or Jonadab a reformer (II. Kings 10:15-28).
- b. Jehu followed the sin of Jeroboam (10:28-33).
- c. Jonadab and his children stood for the right (Jeremiah 35:1-10).
- d. Jonadab's life an example (Jeremiah 35:11-19).

Aim: Self denial and self-sacrifice are necessary to a righteous life.

Significance of events: (a) historically, by showing that Jonadab inspired faith in the Lord and his companionship was sought by the king; (b) biographically, by showing that material gains as well as spiritual satisfaction come by standing unalterably for the right; (c) practically, by showing that strict temperance is best for all men.

The lesson in the class:

Review last lesson by asking a few simple questions covering a few of the important points in the life of Amos. Emphasize the fact that righteousness was increasing in Israel. What did you learn from last lesson?

Presentation:

In point of time this lesson is really earlier than the lesson on Amos but it is given here because it begins the connection of the story of Israel and the story of Judah.

"We have learned that Elisha started a revolt which placed Jehu on the throne. A revolution in Syria gave the kings of Israel and Judah an opportunity to recover Ramoth Gilead, but the king of Israel returned home where the king of Judah visited him. Jehu told his captains that he had been anointed king whereupon they proclaimed him king. Driving furiously to Jezreel he met the two kings at Naboth's vineyard where he had heard Elijah's prophecy to Ahab. Jehoram, Israel's king, was slain by an arrow from Jehu's bow, and his body was cast into Naboth's plot to be devoured by dogs. As Jehu drove into Jezreel the old queen Jezebel in her royal head-attire and with painted face looked out from the latticed window in her palace. At Jehu's command her own attendants threw her down and when he afterwards sent to bury her body the dogs had left only her skull and the palms of her hands. By a combination of all events all the descendants of Ahab were destroyed, thus fulfilling the prediction of Elisha." Condensed from Smith's Smaller Scripture History.

Lead up to the lesson by calling attention to issues that divide our country today. What moral question divides us into two factions? (Temperance) So in the day of Jonadab. There was the liberal party who favored open and broad views to admit foreign rites and methods. There was the patriotic or national party holding to old traditions and the worship of Jehovah. The latter was headed by the prophets who were opposed to evils of the day, idolatry (II. Kings 3:1-3) extravagance; (Amos 6:4) intemperance; (Amos 6:6; Isaiah 28:1), etc.

Show the contrast of the pure Israelitish religion with the base religion of heathens. Jonadab was patriotic and influential and was sought out by the king.

Topic a. Picture Jonadab coming up the road and being met by Jehu in whom the people had high hopes for moral and religious reforms. Imagine their great surprise—hearing a feast proposed to Baal.

Topic b. Jehu failed to reform. Was he trying to satisfy both factions? A man with the high principles of Jonadab could not stand such evils and desired to save his family. Topic c. Jonadab then moved to another part of the country where they would be free to worship as they pleased (north of the Dead Sea). They would have no wine so raised no

grapes; built no houses to avoid evils of city life, and in every way lived a simple life to oppose Baal. This sacrifice for conscience can be compared to Puritans, Quakers and Latter-day Saints. They were called a peculiar people. Were they worse off?

Topic d. Jonadab refused to drift with evil currents. When Israel was taken captive his descendants were saved. They were out of the way. They lead a different life and were strong.

Note. Apply the lesson to our lives. What do we stand for different to the world? (Word of Wisdom). Make this very strong. Read the word of wisdom to the class. What moral reforms should be made in our day? What do our people stand for? Even though individuals may feel strong to resist temptation and live temperately, show that total abstinence as an example will help those who are not so strong. It can never do us all injury.

Lesson 56. Jonah Learned Obedience Through Suffering.

Teacher's text: II. Kings 14:23-28. Jonah ch. 1-4.

Pupils' text: For general assignment Jonah ch. 4.

Topical analysis for individual assignments:

(a) Jonah punished for disobedience to God's call (Jonah ch. 1); (b) Jonah repented and was delivered (ch. 2); (c) Effect of Jonah's preaching (ch. 3); (d) Jonah rebuked for repining (ch. 4).

Aim: To act contrary to the will of the Lord gives no advantage. To act with Him makes us His partner.

Significance of Events: (a) Historically, by showing that Israel's punishment was delayed, that fear of Jehovah was inspired in a heathen nation and that the Lord recognized other people as His children. (b) Biographically, by showing that the Lord expects obedience when He makes requirements of men. (c) Practically, by showing that all humanity are children of the Lord and that by obedience to His laws all may be saved.

The lesson in the class: Review last lesson. Write answers to a few simple questions that cover the important points, aim and title.

Presentation: This lesson is used to show that Israel in the height of its power and religious reform was still infatuated with strange gods. Through Jonah the Lord taught them that worthy heathens who would accept His word were as acceptable as His chosen people. After the disruption of the kingdom, Israel was more inclined to follow idola-

trous ways than Judah, so prophets were sent to restore Israel to the ancient faith. The last seven lessons have dealt with this subject. After this one they will deal with the efforts to restore Judah. This lesson deals with promulgation of a knowledge of Jehovah to heathens. Naaman and the king of Syria were taught to honor the Lord, and now the great empire of Assyria which threatened Syria and Palestine was taught to respect Him.

Do not lay stress on the miraculous deliverance of Jonah. Emphasize the character of the man and the lessons taught.

Show the position of Israel as the next point of attack of the Assyrians who had already conquered Syria. Use the map.

"The prophet, recognizing how great was Jehovah's mercy, and fearing lest the enemies of his race might heed his words, put away their sins and obtain pardon, deliberately defied Jehovah and sought by flight to escape the task so abhorrent to him."—Kent. Perhaps he thought to get out of the country and thus avoid the wrath of the Lord.

"There is no more striking proof of the moral grandeur of the religion of Jehovah than the mission of a solitary prophet from the petty kingdom of Israel to warn the great monarch of Western Asia that he and his city should perish unless they repented before God. We are in doubt whether it was the vices of a large city or some specific evil of which they repented. We doubt if it was idolatry. From the attacks on Syria it was quite evident that Israel would be next to suffer at the hands of Assyria. Perhaps Jonah's mission was to warn Assyria to desist, for as yet there was hope of Israel repenting. However, in its moral aspect it was analogous to the mission of Moses to Pharaoh. The repentance of the king of Assyria would then be not a religious reformation of which history gives no evidence but the abandonment of a purpose which displeased a divinity whom he had learned to reverence. In a word, to yield on the very point on which Pharaoh hardened his heart.

The reason for Jonah's reluctance to undertake this mission seems to have been personal feelings—fear of man and his disappointment at the result—a displeasure at his prediction having seemed to fail.

Objections to the story of Jonah simply resolve themselves into disbelief in miracles at all.

"Great fish" as used in the O. T. is more properly used than "whale" in our version of the N. T. The anatomy of the whale is triumphantly appealed to in

disproof of the whole story. But idolatry itself bears witness in the worship of Dagon to the fact, which naturalists have proved, that there are sharks in the Mediterranean quite capable of swallowing a man whole." Condensed from Dr. Smith's *Old Testament History*.

The author of the book of Jonah lived in an age of extreme exclusiveness and hostility toward the heathen and desired to see them punished by the avenging hand of Jehovah. Contrary to the teaching of a majority of the prophets the Jewish race regarded themselves as the chief if not the sole objects of Jehovah's favor, and viewed with extreme impatience and indignation the success and prosperity of their heathen masters.

The portrait of Jonah is not so much that of a single prophet as of the Jewish race, which was to be a witness of God's message to the world. They had failed in this mission. This analogy is most striking if followed up. Nowhere is the infinite love of God for the ignorant sinful, and even those who defy Him more beautifully and simply presented in the Old Testament. The fact that the fulfillment of every prophecy, however, detailed and emphatic, depends upon certain conditions determinate upon human action is forcibly taught. The book also emphasizes the universality of Jehovah's rule and indicates clearly the true peace and role of the Jewish race in this creation. Above all, it set before the Jews their supreme opportunity and duty as Jehovah's enlightened messenger to proclaim His truth to mankind. Nowhere in the Old Testament are the fundamental principles of Christianity more simply and forcibly laid down than in this little gospel." Condensed from messages of the Later Prophets.—Kent.

Lesson 57. Isaiah, the Statesman Prophet.

Teacher's text: Isaiah 1:1-24; 5:1-25; ch. 6, 7; 8:1-8; 9:1-7.

Pupils' text: For general assignment ch. 6.

Topical Analysis: (a) Isaiah's call (ch. 6:1-8). (b) Isaiah's parable of the vineyard (5:1-24). (c) Invasion of Judah predicted (7:3-9; 8:5-8). (d) The Messiah promised (9:1-7).

Aim: Real greatness consists of service in righteousness.

Significance of events: (a) Historically, by showing that Isaiah saved his country from captivity. (b) Biographically, by showing the value of a God-fearing man in the service of his country. (c) Practically, by showing that

heeding promptings for good service we are lead aright.

The lesson in the class: Uzziah had been the greatest king of Judah and his death was lamented by Isaiah who was then about 20 years old. Realizing the disaster that had befallen his country Isaiah meditated long on the signs of lowering religious standards under the new king.

Topic a. While at prayer in the temple the vision calling him to God's service opened before him.

Topic b. This parable found immediate application in the lives of the people assembled on an occasion of festivities.

Topic c. The "Smoking Firebrands"

were the kings of Israel and Damascus who united to force the king of Judah to resist Assyria. Ahaz appealed to Assyria in hope of getting protection against the northern neighbors. Isaiah foresaw the folly of such an appeal and counseled righteous living.

Isaiah was at least of noble birth and was held in high esteem by all. He loved his country passionately. Unwelcome warning to kings did not deter him from duty. He was virtual head of his country through the reign of one king.

Lack of space prevents a more complete outline of this lesson.

First Intermediate Department.

Geo. M. Cannon, Chairman; Wm. D. Owen, Josiah Burrows, Sylvester D. Bradford and J. W. Walker.

Second Year—Old Testament.

Lessons for July.

[Prepared by Geo. M. Cannon.]

The lessons covered for the month of July as described in the outlines include some of the most beautiful to be found in the Bible. The first of these lessons (Lesson 19) shows how prone the people are to forget the goodness of God and to murmur when trials and difficulties come. The people at this time had been obliged to wander in the wilderness because of their previous transgressions and their lack of faith and as a punishment for their previous rebelliousness. And at this period a great drouth was upon the land and the people with their flocks and herds were without water. It was here that Moses exhibited one of the greatest miracles performed by him. The scene is a very impressive one where Moses, angered at the murmurings of the people, strikes the rock with his rod and the waters gush forth. Even Moses and Aaron themselves were forbidden to enter the promised land and the reason for this is given in the text. The Bible tells us however, that the Lord took Moses into a high mountain and permitted him to see the promised land and pointed it out from a distance but he was forbidden to enter. The char-

acter of this great law-giver of Israel is one which, notwithstanding some failings, arouses the admiration of all people. Through his proper method of living and by the blessings of the Lord, we are told that his natural vigor was preserved to the last—a blessing which we must assume is one of the greatest pertaining to mortality, for it is the common lot of practically all men to grow feeble with advancing years and to lose both mental and physical vigor. So, the blessing given this great law-giver is one which all men might highly prize. The Bible beautifully says "and his eye was not dim nor his natural force abated."

Lesson 20 deals with the story of Ruth and her splendid devotion to her mother-in-law. Taken all in all the book of Ruth is one of the most pleasing texts to be found in the Bible.

Lesson 19. Last Days of Moses.

Text: Numbers 20:1-13; Deut. 34.
Lesson setting: Time, place, etc.

1. No Water for the Congregation.
 1. People again murmur.
 2. Moses strikes the rock with the rod and waters gush forth.
 - a. Commanded to gather the assembly before the rock.
 - b. Congregation and their

beasts quench their thirst.

II. Moses and Aaron told they shall not bring congregation into the Promised Land.

1. Because they believed not the Lord to sanctify Him in the eyes of children of Israel.

III. Moses taken into high mountain and shown Promised Land.

1. Land pointed out by the Lord.
2. Moses told by the Lord to view the land, but forbidden to enter.

IV. Moses' death.

1. Age at the time of death.
2. Where buried.
 - a. In a valley in the land of Moab.
 - b. No man knoweth his sepulchre.
3. Natural vigor preserved to the last.
 - a. "His eye was not dim, nor his natural force abated."

V. Joshua Blessed by Moses.

1. Result.
 - a. Filled with wisdom.
 - b. Children of Israel harkened unto him.

Suggestive Aim: The Lord punishes disloyalty even in His most favored ones; but is quick to forgive and to bless those who return to His ways.

Lesson 20. The Story of Ruth.

Text: Book of Ruth.

Lesson setting: Time, place, etc.

1. Naomi and her two sons.
1. Sons married Moabitish women.
 - a. Orpah.
 - b. Ruth.
2. Sons die.
3. Naomi and daughters-in-law start for the land of Judah.
 - a. Reason.
4. Naomi entreats daughters-in-law to return to their own country and people.
 - a. Orpah obeys.
 - b. Ruth's beautiful answer.
2. Naomi and Ruth in Bethlehem.

1. The gleaner.
 - a. Gleans in field of Boaz.
 - b. Finds favor with Boaz.

2. The Israelitish custom concerning marriage of widow to nearest kin of deceased husband.

- a. Ruth's claim on Boaz.

- b. The marriage.

Suggestive Aim: Whoever denies himself to bless another always receives the greater blessing.

Lesson 21. The Boyhood of Samuel.

Text: I Samuel 1, 2, 3.

Fourth Year—Lessons for July.

CHURCH HISTORY.

Texts:

Pearl of Great Price.

History of the Church.

One Hundred Years of Mormonism.

Outlines of Ecclesiastical History.

Life of Joseph Smith (Cannon).

History of the Prophet Joseph Smith (Lucy Smith).

A Brief History of the Church (E. H. Anderson).

Lesson 19. The Apostasy.

[Read "The Great Apostasy," by Dr. James E. Talmage.]

Lesson setting: Time, place, etc.

I. *Later Ministry of the Apostles.*

1. Among many peoples.
 - a. Preaching and testimony.
 - b. Healings and blessings.
 - c. To maintain church organizations.

2. Success.

II. *Wickedness Among the People.*

1. Disobedience to teachings of Christ.

- a. Baptism.

(1) Change of mode.

(2) Infant baptism introduced.

- b. Laying on of hands abolished.

- c. Organization changed.

(1) Apostles, prophets, pas-

tors, teachers, etc., done away with.

2. Becomes worldly minded.

a. Strive for wealth and power.

III. *The Gospel Taken Away.*

1. Reason.

2. Effect upon the people.

Suggestive Aim: The light of the Gospel will not remain among the people when they disobey its teachings.

Illustration, application.

Lesson 20. The First Vision.

Lesson setting: Time, place, etc.

I. *Joseph Smith's Early Life.*

1. His father's family.

2. His home life.

3. His traits and disposition.

II. *The Religious Revival.*

1. Religious conditions.

a. Of the country.

b. Of western New York.

2. Effect of the revival on Joseph.

a. His perplexity.

b. Read James 1:5, 6.

III. *The Vision.*

1. Joseph's prayer.

a. In the woods.

2. Joseph attacked by Satan.

3. The evil power broken.

4.: The Father and Son appear.

a. The message.

5. Effect.

a. Upon the Prophet.

b. Upon the world.

Suggestive Aim: In answer to the prayer of faith, God revealed Himself to Joseph Smith.

Illustration, application.

Lesson 21. How we got the Book of Mormon.

(The teacher to choose his own incidents).

Primary Department.

Chas. B. Felt, Chairman; assisted by Dorothy Bowman and Ethel Simons Brinton.

Lessons for July.

Lesson 25. Fast Day.

"Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

How can we show that we seek first the kingdom of God?

Which is better, to be honest or rich? Tell stories illustrating simple acts of honesty. Incidents about Abraham Lincoln could be used.

To be honest is one way of seeking the kingdom of God. Tell other ways.

THE LOST SHEEP.

Text: Luke 15:1-10.

References: Weed, chapter 48, JUVENILE INSTRUCTOR, May, 1912.

Aim: The Lord watches over His children; there is rejoicing in heaven over every one who repents.

Memory Gem: "There is joy in the presence of the angels of God, over one sinner that repenteth."

Picture: "The Good Shepherd," Hoffman (See JUVENILE INSTRUCTOR for March, 1914).

I. The Shepherd of Palestine.

1. Dress.

2. Habits.

3. Care of flock.

II. The Lost Lamb.

1. Strays from flock.

2. Dangers.

3. Loneliness.

4. Its bleatings.

5. The Shepherd's Anxiety and search.

6. Found.

a. Rejoicing.

III. The Lord's Sheep.

1. Christ, the Shepherd.

a. How He cares for His sheep.

2. Dangers to lost one.

3. The Lord's anxiety over lost one.

4. Rejoicing when lost is found.

5. Blessings to one who repents.

Lesson 26. The Sower.

Text: Matt. 13:1-23. Mark 4:1-20. Luke 8:1-15.

Aim: The Lord requires that we be *doers* of the word, not only hearers.

Pictures: Christ Teaching from a Boat." Hoffmann. "The Sower," Millet, (Not in set).

Memory Gem: "Whatsoever a man soweth, that shall he also reap."

Introduction.

The Child's Garden.

I. Jesus' Teaching from a Boat.

1. The multitude.
2. The parable.

II. His Teaching to the Disciples.

1. Their questions.
2. His Explanation of the parable.

Introduction: If you should visit a farm what would you find the farmer doing now? Yes, but so that he would have wheat, in the summer what did he do in the spring? Who has a garden now? What is in it? Tell how you made your garden in the spring. From each tiny seed you got many pretty flowers. Did you get as many as ten flowers for one seed? or fifty flowers? or a hundred flowers? If you got one hundred flowers for each seed, that would be a hundred fold. If some of your seeds had fallen on the sidewalk would they have grown? What would have happened to them? If they had fallen in among many weeds?

Show "The Sower."

At the time when Jesus lived the farmer took his seeds and walked over his field and planted it as this man is planting it. So when Jesus said, "Behold, a sower went forth to sow," the people would think of a man like this.

1. One day Jesus went out of the house and sat by the sea side, but as usual a great many people began to gather about Him, so that He went into a ship, and while the people stood or sat about on the shores Jesus began

to teach them from the ship: He told them this story.

"Behold, a sower went forth to sow; and when he sowed some seeds fell by the wayside, and the birds came and ate them. Some fell upon stony places, where they had not much earth, and when the sun was up, they withered away. Some fell among weeds, and the weeds sprung up and choked them. But others fell into good ground, and brought forth fruit, some an hundred fold, some sixty fold and some thirty fold."

II. When the multitude had gone away and Jesus was alone with His disciples some of the disciples asked Jesus why He spoke to the people in parables; why He told the people a story instead of explaining the beautiful truths of the Gospel, as He did to them; and Jesus answered, "Because they cannot understand the things of the kingdom of Heaven as you can." He then explained the meaning of the story or parable of the sower to them.

Any one who teaches the word of God is like a sower. He is sowing or planting words of truth. If the one who listens only hears the word and does not do it the words fall upon his heart as the seeds fell upon stony or weedy places. The words of truth are soon forgotten and he is little benefited. But he, who not only hears the words of truth but remembers them and does what he has been told, lives the truth in his life, receives the seed upon good ground and it brings forth a hundred fold.

Which would you rather be?

In what way can you show that you receive the seed upon good ground?

Lesson 27. The Good Samaritan.

Text: Luke 10:25-37.

Reference: Weed, chapter XLVII. JUVENILE INSTRUCTOR, May 1912.

Aim: Thou shalt love thy neighbor as thyself.

Memory Gem: "Thou shalt love thy neighbor as thyself."

Picture: The Good Samaritan. Siemenroth.

I. The Lawyer comes to Jesus.

1. The lawyer's question.
2. Jesus' answer.
3. "Who is my neighbor?"

II. The Parable.

1. The road from Jerusalem to Jericho.
2. Traveler fell among thieves.
3. The priest.
4. The Levite.
5. The good Samaritan.

III. Jesus' command.

1. Jesus' inquiry.
2. The lawyer's answer.
3. "Go, and do thou likewise."

Lesson 28. Feeding the Five Thousand.

Text: Matt. 14:13-21; John 6:1-14; Mark 6:32-44; Luke 9:10-17.

References: Weed; chapters 34, 35, JUVENILE INSTRUCTOR, June, 1912.

Aim: The Lord's care is shown in temporal things as well as in spiritual.

Memory Gem: But Jesus said unto them, "They need not depart; give ye them to eat."

Picture: Feeding the Five Thousand. Murillo.

I. The Multitude.

1. Jesus in a lonely place.
2. Multitude follow Him.
3. He heals the sick.
4. He teaches the people (Mark 6:34).

II. The Miracle.

1. The Apostle's request.
2. Jesus' commands.
3. Feeding the multitude.

III. Divinity of Jesus.

1. Recognized by multitude.
2. Desire to make Him king.

Kindergarten Department.

Wm. A. Morton, Chairman, Assisted by Beulah Woolley.

Finger Plays.

"What good are finger plays?" "Can't we do without them in Sunday School?" are questions often asked.

"We wish to feed the children with spiritual food; why use any of the valuable time with such silly things?" To the true kindergartener they are not silly,—they are very necessary.

Our program must be varied. A little child cannot attend to one thing for any length of time. He must make use of his activity. He wants to use his hands and often makes use of them in ways which he should not.

Two active little fellows began to punch each other. The teacher knew that Fred had a new baby brother. "Fred, let us make a ball for your baby brother." Immediately the teacher held Fred's interest, and with mind and hand actively engaged she had unconsciously separated the two un-

ruly ones. Had she said, "Now Fred, we cannot allow such actions in Sunday School," and gone on with some work which did not interest the child, the boys would have soon been at their mischief again.

The story was finished and Robert's attention went to his sister's curls. His hand went up to a tempting hair. He just couldn't help wanting to pull it. The quick eyes of the teacher saw. "Robert, let's have a pigeon house like the one your brother has made?" Then the group softly sang, "My Pigeon House," in Songs and Games for Little Ones. "When you go home today you can tell mother the beautiful story we had today, just as the pigeons tell of their merry flight." And the hair was forgotten.

With group work finger plays are almost indispensable. Perhaps one group has some rearrangement to make. You do not wish to begin the

lesson until all are settled, so you give a finger play. One group is sometimes through with the lesson before the others. Quietly the teacher can have the children go through some finger exercise. It often happens that you can use one which will harmonize with the lesson, such as "The Finger Family" after "Baby Boy Moses."

With all their importance there are dangers to meet. Beware of making the finger play a formality. To feel that you must say "Open, shut them," or "Roll Your Hands," before every story you ever tell is absurd. And they must not be mistaken for rest exercises. They do not rest the whole body, they exercise only the smaller muscles.

Froebel has shown us the importance of them in his book of Mother Plays. Read especially "The Greeting." In part he says:

"There is but one means of avoiding wrong activity, but rejoice, friends of childhood and humanity, for it is a sure preventive. This preventive is right activity—an activity as persistent as it is fit and lawful; an activity which is not of the body alone, nor yet alone of the heart and head; an activity wherein are blended body and soul, feeling and thought."

So learn a number of good finger plays. Emilie Poulsson's Finger Plays should be in reach of every teacher. The Kindergarten Review has published good ones and some are published in our Kindergarten Plan Book. Know them perfectly and when you see and feel the need of them make use of them. You can hardly arrange for them in your written program for you will only use them when occasion demands.

Lessons for July.

Aim: Courage to do wright wins the favor of God and Man.

Suggestive Songs

"Hurrah for the Flag"—JUVENILE INSTRUCTOR, June, 1910, or Kindergarten Plan book, page 64.

"Who Taught the Birds?"—Kindergarten Plan Book, 1912.

"Put Your Shoulder to the Wheel"—Deseret Sunday School Songs, 178.

For help on nature work and morning talks, see JUVENILE INSTRUCTOR, June, 1912.

We love this blessed land of ours,
Oh, fair land, oh, free land!
Its wealth of trees and fruits and flow'rs,
Oh, fair land, oh, free land!
Its mountains reaching toward the sy,
Its noble rivers rushing by;
Its fields that clad in verdure lie,
Oh, fair land, oh, free land!

—Laura F. Armitage.

FIRST SUNDAY.

Have flags for decoration and a vase of red, white and blue flowers. Have the children march to the tune of the national airs. If you help them catch the spirit of the day they will march with heads erect and in good time. Have some one sing two verses of the Star Spangled Banner while the children stand and all join in the chorus.

What did we call yesterday? What did you do? Do you know that it was a great big birthday party? Let the children tell. The Fourth of July is the birthday of our country. That is why we had such a good time on that day.

Long ago there were some people living in England. Each Sunday they went to a little church they had built. There they sang their songs and prayed to Heavenly Father. But the king of the land said, "You cannot go to your little church any more; you must go to my big church." But they did not want to go to his church because they knew he did things which would not please Heavenly Father. So they would not go. That made the king very angry and he did everything he could to make them unhappy. He locked some of the men in a house or prison where they could not see their little boys and girls.

At last the people said, "We will find a new home." So they went to a

country called Holland where the people talked another language and lived differently. They were treated kindly by the people. They built a little church and on Sunday went to it to thank the Heavenly Father just as they felt was right. And they were happy for a while. But soon they saw that their little boys and girls were learning to talk just like the little Dutch boys and girls. The fathers and mothers met together and said, "We had better find a new home, so that we can teach our children to talk just like we do. As soon as they decided that was the right thing to do, they started to get ready for a long journey.

When they had all the food and clothes they could take with them ready they got on a big ship. The wind blew and the ship rocked up and down on the water and many of the people were sick. But they were brave, and when they knew it was right to go to the new country they went, no matter how hard it was.

They were such a long time on the water. And for so many days all they could see was water. But there was one thing that happened while they were on the ship that made them forget for a while how tired they were.

A dear baby boy was sent to one of the mamas. The little boys and girls saw it and so did the big folks and they were glad. The baby was named Oceanus because he was born on the ocean.

At last they saw the land. But there were no houses any where, nor even green trees, for it was winter time and all the leaves were off of the trees. But they knelt down to thank Heavenly Father for helping them safely to the new home.

They had such a hard time for the cold winds blew, and the snow fell and the ice was on the water. But they were brave and started right away to build houses and a little church where they could pray to Heavenly Father just the way they thought was right.

There were other people who went

to the new country and made homes for their children, and soon there were a great many people in the land. But the king of England made them unhappy again for he said they should send him money and do other things which they knew were not right. So some of the wisest and bravest men in the new country met together in a large house. At the top of the house was a large bell and a man stood ready to ring the bell if the wise men should say that the people were free. They talked together for a long time and said, "We should be free so that we and all our children can do what we know is right." So they wrote their names on a piece of paper called the Declaration of Independence. When the last man wrote his name a boy called to the man waiting to ring the bell "Ring, ring, father, ring for Liberty." And the bell rang loud and long. The people heard it and waved their hands and shouted. The cañon boomed and they made big bon fires to tell how happy they were. All that happened on the Fourth of July.

Of course the king was more angry than ever when he heard what had happened and sent his soldiers over the ocean to make the people do what he wanted them to. But they were brave for they knew it was right to be free. So they fought the king's soldiers and after a long time drove them away from their land. And the king had to let the people do what they knew to be right.

That is why every year on the Fourth of July we have the birthday party of our country.

Application: When mother sends us on errands, no matter who wants us to stop and play, we know what to do.

When we are in Sunday School we know what to do even when some one forgets and starts to talk to us.

Second Sunday. Daniel in the Lions' Den.

Text: Daniel 1:1 and 4:6.

Picture: See JUVENILE INSTRUCTOR, June, 1912.

Ever and ever so long ago there lived in Jerusalem, a little prince named Daniel. He had a dear mother who loved him. She taught him just what he should do. She told him about Heavenly Father and how He wanted every one to pray to Him three times a day,—in the morning and at noon and at night. So Daniel did pray to Heavenly Father three times every day. His mother also told him what he should eat and drink to be strong and well.

When Daniel was a big boy, a king from another country went to Jerusalem and took many of the people back to his home, and Daniel was one of them. And because Daniel looked so strong and well he was taken with some of the other princes to the king's palace to live. He was among strange people and in a strange land far away from his mother and father. But Daniel was a brave boy. He remembered what his mother had said and would eat and drink only things to make him strong. He remembered to pray to Heavenly Father every morning, every noon and every night; so that when he was a man he was strong and wise.

It was the very strongest and wisest man the king needed to help him rule the people. So Daniel was chosen. He could do so much more work for the people because he asked Heavenly Father to help him. And the king was well pleased.

The other princes in the land were very angry that the king liked Daniel. They said to one another, "What can we do to get rid of Daniel? He does everything so well." They thought and thought. At last one of them said, "He kneels down three times a day to pray to his God." Then the wicked men were glad for they knew what they would do.

They went to the king and said: "Will you make a law that for thirty days no one in all this land shall ask

for anything from any man or God except you, oh king, and if they do they will be put in the lion's den?" This pleased the king and he said "yes." He signed his name to the paper, and nothing could change the law after that.

Daniel read the new law. It meant that if he knelt down that morning, noon and night to pray to Heavenly Father for thirty days he would be put in the lion's den and eaten up by the hungry lions. But could he stop praying to Heavenly Father who had made him strong and wise? His mother had told him when he was a little boy that it was the right thing to do. So he opened his window, knelt down and prayed just as he had always done.

The wicked princes were watching. The next day they watched and he did the same thing. So they went to the king and said, "Oh king, you made a law that no one should ask anything of any God or man except you for thirty days, but Daniel is praying to his God three times every day for we have seen and heard him." Then their king did not know what to do. He loved Daniel and wanted to save him but he could not, for the law was made and nothing could change it. So he sent for Daniel.

Daniel knew what it meant. But he walked up bravely for he knew he had done what was right. He went to the lion's den, the door was opened, and he walked in, and the king locked the door.

The princes watched it all and said "Now we are rid of Daniel." But the king went back to his palace. He could eat no supper, he could listen to no music, he could not sleep. He just prayed all night that Heavenly Father would take care of Daniel. The next morning very early he went to the lion's den and called, "Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" And how glad he was to hear

Daniel answer "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me."

The king sent for his men to open the door and Daniel walked out. Heavenly Father had taken care of him and not one of the hungry lions had touched him.

Then the king made another law that every one should pray, as Daniel did, to the true Heavenly Father.

Application: We know that Heavenly Father wants us to drink just cold water and milk. He wishes us to eat just the ripe, juicy fruit.

Third Sunday. The Pioneers.

For suggestions and decoration see JUVENILE INSTRUCTOR, July, 1910.

Once there were no houses here at all. Just wild animals lived where they pleased, and Indians sometimes pitched their tents near a stream of water or in the mountains. All the people belonging to our Church lived a long way off in a city called Nauvoo.

But the people could not be happy in their homes for wicked men tried to take them away from them. No one was safe who lived there if they belonged to the Church. But then the people knew that to belong was the right thing to do no matter what happened. At last they knew that they would have to leave their homes and find another place to live. So they bought wagons and began to put their quilts and food and clothes into them to get ready for a long journey.

Brigham Young was chosen to be their leader. Heavenly Father told him to tell the people what they should do. So he told them to help each other and work hard every day but Sundays. There was so much to be done that they could hardly find time to do it all but they rested on Sunday because they knew it was right.

At last they were ready to start on the long, long journey. Only the very strongest men went first. Three ladies were very anxious to go with

their husbands so President Young said they might, and one woman took her two children. Those ladies did not care how long the road was or how rough, they just felt that it was right for them to go. For couldn't they help when any of the men were sick or hurt better than any one else? And those people were called Pioneers.

Of course Brigham Young went to lead them. Their wagons were filled with quilts, clothes, food and seeds to plant when they reached the new home. They had oxen and horses to pull the wagons for there were no trains then. They took cows. (What for?) and chickens (What for?)

Brigham told them to stay close together so they would not get lost or killed by Indians, and to always have their guns with them. It was a very dangerous journey. But the pioneers did not mind for they knew it was right to go. They got up every morning at five o'clock when the horn blew, met together for prayers, then fed their horses, cows and chickens, ate their breakfasts and then started on the journey again. Every night after their suppers were over and their work was all done the horn blew again.

They went to their wagons, had prayers, and went to bed, all but the men who stayed awake all night to watch that no Indians came to harm them.

The Pioneers traveled that way, every day except Sundays. On Sundays they rested all day. They held meetings and sang songs. Then on Monday, when they started to travel, the animals were rested as well as the people. They could better pull the heavy wagons, climb up and down the mountains and swim across the rivers.

And some day it was such hard work, for some of the rivers were so large that they had to stop to build boats, or bridges, to get across. Some days there were so many trees in front of them that they had to chop them down, before they could go on. It was

a hard journey, but the pioneers were brave men and women. They had to pass many wild animals, [if possible show picture of buffalo] and the Indians were wild. But at last they reached the new home. They knew the place because Heavenly Father told Brigham Young.

There wasn't anything to see but just rocks, and sage brush and sunflowers. Perhaps the children picked some of the sunflowers, for they were pretty. There wasn't a house anywhere. The first thing they did was to try to plow the ground to plant some potatoes, but the ground was so hard they could hardly do it. But they knew some potatoes would have to grow or they would be hungry in the winter. So they worked just as hard and fast as they could. They had to build houses to live in, too.

The very next day after the pioneers found their new home was Sunday. There was so much to be done. But they knew it was right to rest on Sunday. So they did. The little children washed just as clean as could be, had their hair nicely combed, and were ready to go to the meeting with mother

and father. There was no church, of course, but they could sing songs and the brethren could speak. And that's just what they did. Brigham Young had been sick, but he sat in a chair and talked to the Pioneers. He said to them, "Do not work on the Sabbath day, or hunt or fish. If you keep Heavenly Father's commandments He will bless you."

And so the pioneers worked and they made a beautiful city for their children. Their children love to tell what their brave mothers and fathers did for them, and in that city every year they have a holiday to help them remember. Next Friday is the day.

Application: On Sundays we can go to Sunday School, and then when we are home in the afternoons and our playmates want us to play noisy running games we can say, "Not today, it is Sunday. Let us look quietly at this pretty book, or perhaps mother will let us talk a quiet walk."

FOURTH SUNDAY.

Retell The Pioneers.

THE SPINNER.

By Grace Ingles Frost.

She took up the threads of life
And spinning them one by one
Into a gleaming golden woof,
That shone like shimmering sun.
She gathered of jewels rare,
And wove with a fabric's sheen,
Which fashioned a radiant garment,
A robe befitting a queen.

And when her work was finished,
..When the threads of life were spun,
And God called home the spinner—
As He calls us every one.
Lo! that beautiful garment
She found in heaven above,
For the gleaming woof was kindness,
The jewels, unselfish love;
And charity, the cloth of gold,
That from her loom was born,
So the wondrous robe it fashioned
Did the spinner's soul adorn.

Attract the Birds.

By Claude T. Barnes.

M. S. P. R.; M. B. S. W.; M. A. O. U.; President Utah Audubon Society.

In those charming regions that are overrun with sweet-smelling flowers and luxuriant foliage the inhabitants may be somewhat excused if they pay little attention to the already contented birds; but in a rather infertile territory like the inter-mountain West every one should make some effort to allure our feathered friends. The reason is not only aesthetic but economic also, as has repeatedly been shown in this magazine in descriptions of the food habits of various bird species.

There are three ways of enticing the birds to make their homes in your garden; by not shooting or molesting them; by providing nesting and drinking sites and by furnishing them with food when the blizzards of winter discourage them.

It is remarkable how quickly birds of all kinds learn the meaning of a gunshot and how soon they decide to leave certain vicinities alone. In fact no one can hope to lure the songsters into his yard if there are repeated occurrences of an alarming nature to the sensitive birds that call upon him.

The building of bird boxes as an allurement for those birds that nest in holes will require only a little common sense together with a close observation of the size of the bird you are seeking to entice. Bluebirds will be able to withstand the onslaughts of obstreperous English sparrows best when the boxes built for them have an exit at the back as well as an entrance hole, for the stupid sparrows never seem quite to realize how the pursued bird eludes them. Any little box such as the deeper cigar boxes or the ones used for chalk will do for experimental purposes, though it is hardly any more trouble to make a suitable little home and place it on a long pole as it should be. Martin

blue bird homes as these birds nest in colonies and do not mind the proximity of other nests.

If you live away from a stream of water you should provide a bird bath in the garden; it matters little whether it be a miniature pond or a big cement bowl, for if the water is fresh and clean the birds will play enthusiastically in it.

During the winter months birds become so hungry that they may be persuaded to come into a window feeding box, which is made so as to protrude into the room under the sash about a foot and which has a glass door on the inside and is open on the outside. When filled with seeds and suet it soon becomes interesting to wrens, chickadees and woodpeckers. One may then enjoy the rare pleasure of sitting in ones own room and watch the wild birds feeding. It is so strange a sight that few people will believe that it can be done until they try it or actually see the results themselves.

One of the best ways of attracting the birds is to provide them with all sorts of wild berries and fruits to eat. For instance, choke cherries, service berries, haws, wild raspberries, wild currants and the various other small fruits that can be grown without much trouble are a constant source of interest to nearly all of the birds. Furthermore, if these are planted or permitted to grow about the edge of orchards, they will materially assist in diverting some of the birds from the cherries and other cultivated fruits.

Finally, it should be born in mind that the English sparrow is the avowed enemy of all the song birds; and in order to have the garden filled with sweet music it is necessary to wage an unending war on the imported nuisance. Every boy knows the nest of an English sparrow when he sees

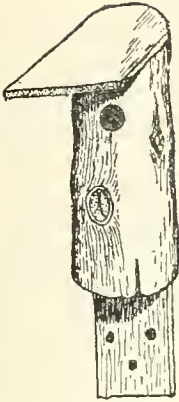


Fig. 1



Fig. 2.

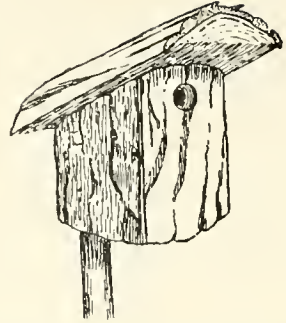


Fig. 3.

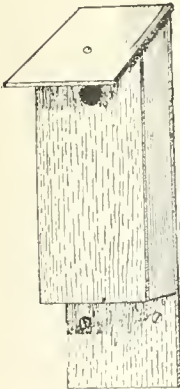


Fig. 4

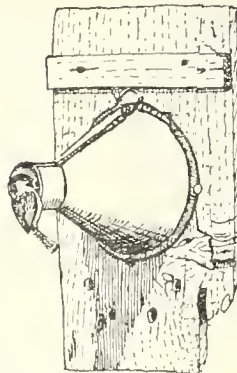


Fig. 5.



Fig. 6.

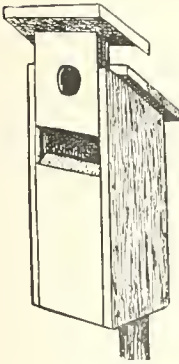


Fig. 7.

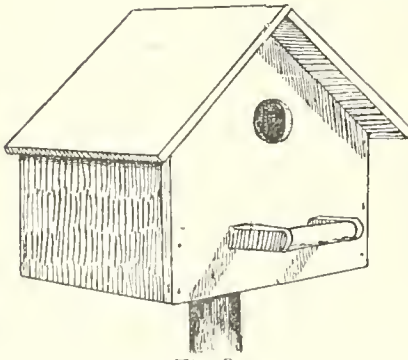


Fig. 8

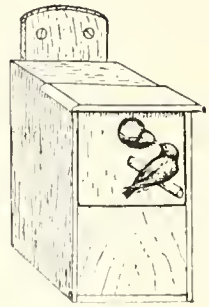


Fig. 9

BIRD BOXES (See next page).

it; and therefore, he should make it his special duty to visit every tree in the orchard with a long pole furnished on the end with a bent spike, and tear down every sparrow nest he sees. The effect in the aggregate will be most satisfactory; but it should always be born in mind that it were better to let twenty sparrows live than to kill one of our native songsters.

Bird Boxes.

The plate we use here has very kindly been loaned us by the Secretary of State of Massachusetts, and is the one used in the valuable and interesting volume on



LINNET'S NEST.

"Useful Birds and their Protection," by Edward Howe Forbush, ornithologist to the Massachusetts State Board of Agriculture. What follows, in the nature of directions, we condense from this fascinating book.

ALMOST NO EXPENSE.

The expense of these boxes is almost nothing to one who will take the trouble to make them himself. Weather-beaten lumber like old fence boards furnishes material quite as attractive, even more so to the birds, than new and painted wood. The nearer the boxes look like weathered stumps and limbs the more the bird appears to think of them as suitable nesting places.

ILLUSTRATIONS.

Look at Figure 6. It is a chestnut-

bark box. Birch bark may be used. Elm bark is suggested as probably best of all. Such a box should be made in summer for next season's use, as the bark will not peel well before about the twentieth of June, and then only for a short time. Both inner and outer bark must be taken off together and all possible care used not to separate the two. A wooden bottom can be neatly fitted in, and for the top a piece of tin or zinc will make the most effective and enduring covering. The best support is a slim pole. The length of the box may be from ten to eighteen inches.

Figure 1 is a simple form consisting of a section of a hollow limb with a sloping roof, and the hole at the bottom securely closed, all nailed to a board.

Figure 2 is a birch-bark house rather artistically designed. Figure 3 a slab birch box. Figure 4 is called a cat-proof box. Figure 5, an old funnel turned into a nesting place. Figure 6 we have described. Figures 7 and 9, boxes with slid fronts. Figure 8 a house for a tree-swallow. One sees how simply these boxes may be constructed and how cheaply. It will be noticed that the entrance is well up toward the top.

DIFFERENT BIRDS.

The boxes for such birds as wrens and chick-a-dees should have approximately an inside measurement of twelve by four or five inches.

THE OPENING.

As to the size of the opening for the birds to enter, that will depend upon the kind of birds you want to nest there. It must be large enough for the bird you want and small enough to keep out such birds as young crows and jays. A wren can use a hole the size of a silver quarter of a dollar. The chickadee should have one an inch and an eighth in diameter, but prefers one an inch and a quarter. Bluebirds and tree-swallows should have the opening one and one-half inches large. These entrances may be round, square or oblong.

Where the English sparrow prevails, as he does so largely in all our cities, the only way to be sure of keeping him from occupying the boxes put up for other birds, for those who do not want to shoot him, is by suspending the box by a wire or rope, as the sparrow will not nest in such a home.—Our Dumb Animals.

Notes on Our History.

By D. W. Parratt.

V.—The “March of the Gods.”

We recall that Cortez and his men, after their ships had gone to the bottom of the sea, were in a position where they must either do or die. The Spaniard of those days was not the fellow to lie idly by and die. He was a wide awake, active, progressive man—a man filled with ambition to glorify himself, his church, and his king. He was aggressive in proclaiming the gospel as he understood it and he was active in his determined search for gold with which to enrich himself and his home country. Such a



“Of such the natives had never before dreamed.”

fellow was Hernando Cortez and such were the men who followed him.

The sixteenth day of August, 1519, saw Cortez with four hundred fifty strong and courageous soldiers, fifteen horses and six cannons leave the sea shore for country inland. Many of the soldiers were clad in shiny mail and most of the horses were likewise covered. They looked like metallic men and beasts. Of such the native had never before dreamed! It is true that Pinotl had proclaimed the landing of the “white gods” some months earlier, but he had seen nothing of those frightful monsters shining like

silver and gold and carrying metal men on their backs. These were the first horses ever seen by Mexican Indians. The appearance of the awe-inspiring beasts carried conviction to the hearts of the poor natives that both the animals and men must have come from some supernatural region. Surely this must be the good Quetzalcoatl with his fair skinned and bearded followers come to drive the wicked Tezcatlipoca from the land and to reign in peace and plenty.

Pinotl had already announced the former landing of this sort of strange men and also of their intended visit to the inland country. So, when Cortez and his army advanced from place to place enroute to Montezuma's capital, they were heralded in a way that must have surprised even the Spaniards. In case opposition was shown by the Indians it was readily overcome by a charge of the dreaded, terror-giving horses. And besides this, Cortez had learned, while in Cuba, that in Indian warfare only the chief could give orders and not until his death could the next in authority assume control. So in some cases where opposition was manifest Cortez managed to take the chief and hold him captive. Such procedure the Indians had never before encountered. Their chief was still alive but could give no commands. What were the Indians to do under such novel conditions? They were stunned and remained inactive while Cortez carried out his own “sweet will.”

He willed to rob the natives of all their silver and gold and to help himself to their stores of grain and provisions. Besides this, he, being a devout Catholic, and in accordance with the spirit of the time, considered it a religious duty to destroy all the pagan gods and their temples and to appropriate all the wealth therein found to himself, to his Christian associates and to the church.

It is interesting in this connection to recall that according to Indian tradition Quetzalcoatl determined the four cardinal points and that in recognition of this the natives for generations had used the cross indicating the four directions as a sacred, religious, symbol. So, when the Spanish soldiers came bearing the cross, the natives had additional reason for believing these strangers were none other than the long-looked-for gods and being such had a perfect right to demolish the property gathered and built in honor of the god of darkness, famine and death. After all then, the destruction wrought by Cortez was in a great



AN INDIAN VILLAGE.

measure justified by the poor natives.

The shrewdness of Cortez, aided secretly by the young Indian woman who proved to be his faithful ally, in detecting various hostile plans further convinced the natives of his divinity. On one occasion, while at the cholula pueblo, he opened fire with a cannon and played havoc among the Indian warriors. This was beyond the comprehension of the natives. A person who could make thunder and with it kill so many braves at one clap must be more than human.

Thus with these and similar demonstrations Cortez readily enlisted hundreds of the Tlascalans and with their aid marched on to Tenochtitlan, the "city of the cactus-rock." The Tlasca-

lans had long been the enemies of the Aztecs and were glad to join the Spaniards in an encounter against the tyranny of the master tribe. On they marched, subduing pueblo after pueblo, until November 7, 1519, they sighted the mighty city of Tenochtitlan, the capital of Montezuma.

Montezuma must have looked upon this almost uninterrupted march with feelings of pleasure mixed with those of misgiving. Pinotl had already declared he had conversed with the gods. The Indians had long told of the coming of a great friendly god of light, life and glory. Their traditions pictured the god as a man of fair skin and bearded face. He was to be accompanied by followers of like description. The great god was to come from afar over the eastern waters and was to assume control over the Indian tribes and rule as supreme chief for years and years to come. Many in Montezuma's council argued against opening the city to the new comers and the host of hostile Tlascalan followers, but Montezuma seemed satisfied that the strangers were the long looked-for gods and should be extended the city's hospitality. Consequently the gates were thrown open and the Spaniards were made welcome.

Cortez lost no time in placing his cannon ready for action in case of need and before long he had the chief men of the tribe, including Montezuma, in his quarters as prisoners. While thus holding the commanding chief where he could give no orders, the bold Spaniards controlled the situation in a masterly way, but later when the Indian council, after due deliberation, elected another chief, the "visitors" were driven in great confusion from the city. Before long, however, Cortez managed to break up the Aztec confederacy and then mustered help enough from various tribes to conquer the capital. This time he brought the place into complete submission which finally resulted in making Mexico city the famous center of Spanish culture in America.



A SUNDAY SCHOOL OF JACKSONVILLE, FLORIDA.

Elder W. P. Whitaker, President of the Florida Conference, has kindly furnished us with the above picture of one of the schools of Jacksonville, Florida. He says:

"This school has an enrollment of 91, with an average attendance of about 65. THE JUVENILE INSTRUCTOR is in the hands of every officer and teacher, and we find it of great worth in our Sunday School work. Every officer and teacher is a tithe payer and all keep the Word of Wisdom. We have, also, in this city, another Sunday School recently organized, which is making very rapid progress. THE JUVENILE INSTRUCTOR is indispensable in Sunday School work, especially in the mission field."

Bird Lore.

Mrs. Robin Feeding Sparrows.

There are many stories of the cruelty of the English sparrow toward other birds, and especially toward the robin. No doubt prejudice has arisen in the minds of many people because of these reports. That no resentment remains in the heart of one robin, at least, is well proved by my observation of how the robin returned good for evil.

Just outside our dining-room window was a beautiful grass-plot, where the earthworms would come up quite thickly after a nice warm rain. One day, as the sun was bursting through the clouds after such a shower, I was standing at the open window enjoying

the fresh, sweet odors of the early summer-time. Suddenly a mother-sparrow and her four young ones flew down into the grass-plot. I waited quietly to watch the pretty sight.

The young sparrows were very hungry, and set up a shrill peeping for food in great impatience. The faithful mother drew the long worms up out of the grass as fast as she could, carrying each one to a little bird; but it was not fast enough to satisfy her hungry children.

There was a quick flutter as a mother-robin alighted near by. She watched the busy sparrow a moment, then with a friendly note to the mother, Mrs. Robin pulled a nice fat worm out

of the grass and hopped to the nearest baby sparrow with it, who swallowed it very quickly and opened his beak for more. The robin set to work in earnest, with no objections from the mother-sparrow, and, until the young sparrows were entirely satisfied, the two worked side by side as though it were only one family.

The strong mother instinct in the robin enabled her to "do good to those who had persecuted her," and who can tell how deeply the lesson was impressed on the sparrows? Certain it is that there was great peace and harmony among the birds in that neighborhood all summer.—*Mrs. F. A. Graves, in Our Dumb Animals.*

A Thankful Seagull.

There often exists a comradeship between sailors and the sea-birds that neither time nor distance can separate. A gull dropped fluttering upon the deck of a transport sailing from San Francisco to Manila, apparently ill. A sailor picked it up, took it to his quarters, and fed and cared for it until it became strong again. Then he allowed it to fly away. But the bird did not forget him. Every day it alighted on the deck and waited for this particular man to come and feed it. It followed the steamer to Manila, and back again to the harbor of San Francisco.

John Burrows on Birds.

The birds have always meant much to me. In early manhood, I turned to them with the fondness of youth. I did not go to books for my knowledge of them, except for some technical knowledge, but I think literature helped to endow them with a human interest to me, and relate them to the deeper and purer currents of my life. What joy they have brought me! How they have given me wings to escape the tedious and the deadening! I have not studied them so much as I have loved

them; at least, my studies have been inspired by love.

How much easier and surer knowledge comes through sympathy than through the mere knowing faculties! It seems as if I had imbibed my knowledge of the birds through the pores of my skin, through the air I have breathed, through the soles of my feet, through the twinkle of the leaves, and the glint of the waters. I have gone a-fishing, and read their secrets out of the corners of my eyes. I have lounged under a tree, and the book of their lives has been opened to me. I have hoed in my garden, and read the histories they write in the air. Studied the birds? No, I have played with them, camped with them, gone berrying with them, summered and wintered with them, and my knowledge of them has filtered into my mind almost unconsciously.—*Atlantic Monthly.*

Now Put Up Bird Houses.

By Edward Howe Forbush, State Ornithologist of Massachusetts.

Now is the time to put up bird-houses and nesting boxes. Let no one fail to do this because of the expense. Any boy can make them and the material needed costs little, if anything. The bluebird, martin, tree-swallow, wren, flicker, chickadee, screech-owl, and wood-duck all nest naturally in hollow trees or cavities in tree limbs.

A hollow branch, five or more inches inside diameter, trimmed from an apple-tree, may be made into several excellent nesting boxes by sawing it into sections each a foot or more long, nailing on each section a piece of board or shingle for a roof, plugging the bottom, cutting a hole on one side near the top for the entrance and fastening it upright to a tree, a building or pole. Old tomato cans, small milk cans and even flower-pots may be used in a similar manner if they be put up in the shade: otherwise the sun will overheat the young birds. A few shingles, bits of boards or any elongated small wood-

en box like a deep cigar box will make a nesting box that will last for one season or more. Pieces of slabs from the sawmill, nailed together to form a rectangular box, with height greater than width, will make an attractive rustic bird home.

The costly boxes and bird-houses made by manufacturers of such goods are better than most of the home-made ones, but they are not essential, as the birds usually are not fastidious, provided the box and the entrance hole are large enough and the domicile affords a safe shelter from sun, wind and rain.

Many people have been led to be-

lieve that birds are shy of painted houses because of the smell or appearance of the paint, but this is an unimportant detail. Birds that usually nest in hollow trees naturally go to a weathered nesting box, but sometimes the same birds prefer a painted one. Any bird-house that is exposed constantly to the sun on a pole should be painted in light colors so that it will not so readily absorb heat. Small, shallow, open boxes, about five inches inside diameter, put up under an open shed roof in a grape arbor or even under broad eaves, frequently are accepted for nesting places by robins or barn-swallows.

Listen.

By Lucy E. Church.

You ask for a song, little Alice—
A song of the bees and flowers,
A song of the happy little folks
In this glad green world of ours.

Shall it be of the little goldfinch
That came to the porch one day
And plucked at the thistles' downy seeds,
Then flew, singing "sweet sweet," away?

Or, come to the wood, little Alice,
Margaret, Mabel, and all,
And list to the voice of the wood-thrush—
Its liquid silvery call.

In the hedge the catbird is singing,
A wonderful singer is he;
And the bobolink's bubbling laughter
Floats over the meadows free.

Through sunshine and rain sings the sparrow,
The swallow darts to and fro,
The phoebe calls and the robin sings,
And cheerily caws the crow.

Then listen, my dear little girlies,
For the fields and meadows ring
With a thousand songs more beautiful
Than any that I can sing.



When a Boy Finds out He's in Love with His Mother.

By L. Lula Greene Richards.

For some reason, likely unknown to himself or any one else, Walter Bernel was for several years sadly at variance with any wish, opinion or suggestion expressed by his mother.

imagined Walter was not a happy boy; should differ so widely from nearly all other boys on the "mother" question? But it was so. And, as may be imagined, Walter was not a happy boy, rather a discontented, disagreeable one.

He had been a mother-loving, almost a mother-adoring little boy; but something had changed him in that regard as he grew to be a big boy. And he had allowed the undesirable, unnatural feelings, which came to him in small degrees at first to develop into very large proportions, until they seemed at times, when he was fifteen years old, to occupy the major part of his expanding mentality. It might have been that upon first discovering his mother to be like other people, mortal and liable to make mistakes, his disappointment was so great that it changed his earlier impressions of her to such an extent as to exaggerate all her weaknesses in his sight, to the consequent dwarfing of all her excellencies. For it may be truthfully stated that Mrs. Bernel was in many respects a very superior woman. Yet nothing that she did which passed under her son Walter's eye, and nothing that she said which reached his ear had any other effect than to awaken a spirit of unkind criticism within him which was often harshly and rudely ex-

pressed. At times, something really meritorious which his mother accomplished in the work of her hands, or gave expression to in apt and appropriate words, he passed over in silent contempt, not being able to possibly form any adverse criticism thereupon. If spoken to concerning the matter, he would simply say with a black look that he did not like it.

If Mrs. Bernel's son Robert, who was two years older than Walter, had been asked regarding the qualities of his mother, without doubt his emphatic reply would have been, "No boy in this world has a better mother than mine; very few have as good!" or words to that effect.

And Robert's gentle devotion to his mother, shown in the respectful tone he always used when addressing her, his willingness to comply with any request she might make and his solicitation for her happiness always, would have given proof that he meant what he said. Robert had also the manly, cheerful way of putting his arms affectionately around his mother and kissing her with that hearty zest which some boys maintain even after they are grown as tall as their fathers, and which is so exhilarating to many tired, anxious mothers, often producing a warm, bright smile upon a face which had looked weary enough for weeping before the advent of the whole-souled hug and kiss.

It may not be generally realized that mothers care to be petted by their big and growing sons, but they do. To some mothers the loving little attentions of their sons are among the dearest and most appreciated comforts they

experience, especially when there are no longer "babies in arms" upon which to lavish their own tenderness. Mrs. Bernel was a mother of this sort, and the faithful devotion of her son Robert kept her from being heart-broken over the neglect and repulsion manifested by his younger brother.

Mr. Bernel was an excellent husband and father, but like many others lacked the power or disposition to demonstrate the affection he felt for his dear ones in other forms than the bare practicalities of life. Yet for sterling qualities in other respects, his family gave him all due consideration, Mrs. Bernel taking lead in the promotion of the "love at home" sentiment always.

One "Second Sunday in May," in the Sunday School to which the Bernels belonged, "Mothers' Day," its origin and import having been explained to the school, the teachers of the class of which both Robert and Walter were members, made request for voluntary sentiments from any or all of the class, betokening the love and reverence every one should feel for the most faithful of all earthly friends.

Waiting a short time only for others to precede him if they would, Robert was the first to avail himself of the privilege of paying a terse and striking tribute to the noble dignity of motherhood, and of testifying to the fact that in his opinion no eulogy could be framed of too exalted a character in showing honor due to mothers in general and his own in particular; he was happy indeed to arise and call his mother blessed.

Several other members of the class spoke after Robert, each agreeing with all his statements and mentioning some special good points he had made.

Then there was a lull in the enthusiasm which had been aroused, following which the teacher in charge asked Walter if he would not like to add his thought on the subject under consideration to those which had already been so beautifully expressed. To the surprise of all, Walter replied that it

was a subject upon which he was mystified, he did not care to enter the discussion and would rather not give his opinion.

Robert felt deeply chagrined at the attitude acknowledged by his brother, but thankful that the ingratitude towards their mother of which he knew Walter to be guilty was not further exposed.

It was toward the end of summer that year when Robert informed his mother one day that in the canyon a few miles from their home there were plenty of fine, ripe serviceberries. And remembering to have heard her tell how she had enjoyed going serviceberrying with other young folks when she was a girl, he had a great desire to take her into the canyon for a day, and with her gather some of the native fruit which as a child she had liked so much.

Mrs. Bernel felt herself grow young again while listening to her son's pleasant and persuasive arguments in favor of a plan he had conceived of giving her a day's vacation in the canyon. And as her husband, when consulted, favored the scheme, it was arranged for Robert to take a horse, team and wagon, which his father owned, and with his mother spend a whole day away up in the mountain.

Walter heard the matter talked over with seeming indifference until the evening before his mother and Robert were to start on their little journey very early in the morning. Then he remarked quite cheerily for him, "Why don't you invite me to go along, Robbie? I could pick berries and eat some too."

"Like you to go the best kind, Walt, if you think you would enjoy it," was Robert's hearty response. And it was soon decided that Walter should make one of the small party of berry seekers.

The next morning dawned favorably for the berrying enterprise, which was carried happily and successfully forward until near the close of the afternoon, when something happened

which brought about a wonderful change never to be forgotten in the Bernel family. They had enjoyed the early morning drive immensely, had found fine serviceberries in abundance and had nearly filled all the boxes and buckets they had brought. Their team which had fed luxuriously on the mountain forage, had been harnessed and was being hitched to the wagon by Robert preparatory for the homeward drive while his mother and brother were filling the last bucket with berries.

Looking across the canyon creek from the east side on which their "camp" was located, Mrs. Bernel discovered a great handsome chokecherry tree which looked to be loaded with large, ripe cherries.

"Oh, see, boys," she exclaimed, "what beautiful chokecherries are over there! I've been looking for some all day, and have seen none that appeared to be ripe until those. How shall we get some of them? Your father thinks so much of chokecherries, you know, we *must* have some for him. Couldn't one of you cross the creek some way and get some? You can fill the lunch basket, that will hold quite a lot."

Robert considered the case a moment and then said, addressing his brother:

"There is a little brush bridge across the creek just down there. Walter: you are lighter to cross it than I, and one of us must stay by the horses, they have fed and rested so well they are anxious to go home now. Get some of those cherries for mother, will you?"

"For father, you mean, Robert," said Mrs. Bernel. "We would not trouble about them but for his sake."

"Why not go after them yourself, mother, they're your find?" said Walter in a tone so far from being respectful that it was not even polite.

"Shame, Walt, to speak to mother in that way!" exclaimed Robert indignantly. "Come and hold these horses and I will get the cherries."

"Mother's lighter than either of us to

cross that bridge," protested Walter irreverently.

"Yes, and I'll go and get some of those cherries, I'd like to," was the mother's reply. And taking the basket from which a good lunch had been eaten with great relish, she tripped away with it as a girl might have done.

The brush bridge appeared to be quite safe, and by some clambering over rocks and underbrush she reached the cheery tree with no difficulty to speak of, for her's was a slight figure, easy of perambulation.

There was no disappointment in the quality of the cherries, she found them to be large and ripe as they had appeared, and of excellent flavor.

But the gathering of the coveted fruit was scarcely begun when the wonderful, the awful event of the day transpired.

So suddenly and rapidly as not to have been noticed, a huge black rain cloud had gathered on the mountain high above where the cherry tree stood and in exact range of it.

With no warning whatever, the cloud burst with a deafening crash of thunder so terrific as apparently to shake the entire mountain if not indeed the whole earth.

Immediately following the thunder clap and cloud burst, a wall of water many feet in height came tumbling and roaring down the mountain side, tearing up trees and dislodging great boulders, carrying them madly forward in its course, which appeared to three greatly terrified individuals to have taken the little woman at the cherry tree for its special mark.

Shocked and frightened, Mrs. Bernel turning quickly with the one thought of re-crossing the light bridge before it should be swept away by the flood, caught her foot in a tangled weed and was dashed to the ground. Stunned by the fright and the fall, there she lay motionless and senseless, while the deluge of water came rushing on in wild fury.

"Come and take the horses by the bits Walt, and let me go and help mother!" screamed Robert as soon as he could be heard.

"I will get mother!" shouted Walter.

"I'm stronger than you to carry her!" cried Robert.

"I'm lighter to cross the bridge!" yelled Walter. "Besides, if mother should die here it would be that I had *killed her!* Stay with the team Rob, and pray—*pray mightily!*"

Telling the story afterward, Robert declared Walter did not walk or even run to their mother's rescue, but seemed to skim over rocks and brush, the bridge included, like a swiftly flying bird. And on reaching his mother he caught her up as a hawk or an eagle might its prey, and was back on the safer side of the stream with her in so short a time that Robert could but marvel.

Walter climbed into the wagon unassisted, still bearing the limp form of his mother, for the frightened team was as much as Robert could manage. Robert let the eager horses start, and a fine run they made down the canyon road, thus escaping threatened injury from the oncoming flood. After a time the horses quieted down somewhat, and gave their driver an opportunity of looking around to see how his mother and brother were taking the wild ride.

What he saw and heard gladdened his heart immensely. Walter sitting on a box of berries, was still supporting the mother in his arms. She had recovered from the swoon sufficiently to be smiling into the face of her heroic son while one of her hands was placed caressingly upon his cheek and neck. He was telling her in a subdued and tearful tone of his sincere repentance for his wrong treatment of her, and of his firm determination never to be disobedient, unkind or unloving to her again.

Walter had to be helped out of the wagon and into the house when they reached home. He had not realized

until then that he had sustained a rather badly crushed ankle.

It was during the following weeks and months of semi-invalidism, while his injured ankle had to be favored and carefully nursed, that Walter Bernel actually learned the real, unequaled value of a tender, devoted mother, and how to manifest his grateful appreciation of her love and faithfulness.

Walter was confiding some things to his father, a short time before "Mothers' Day" last month, and said:

"Father, I hope I shall be asked in Sunday School again this year to give a sentiment on 'Mother's Day.' I want to tell what it means for a boy to fall in love with his mother, and find it out."

"I hope I may visit your class that Sunday, Walter," replied Mr. Bernel. "I should love to hear you give your newly awakened thoughts on that subject. And I want you to realize, my son, that although your broken ankle has caused you suffering, the whole affair, after all, was providential. Not only on your account but mine also. My eyes as well as yours have been opened to views that were hidden before, and I hope, like you, to remember and profit by the lessons I have been taught. I trust thereby to become a more affectionate and companionable husband and father."

It might be pronounced remarkable how more than fully Walter's desire was realized. The second Sunday in May was the first Sunday on which Walter had been able to attend Sabbath School for a number of months. The superintendent was at the door welcoming and shaking hands with those who came early when the Bernel family arrived at the meeting house. He expressed himself as being particularly pleased to see Walter, congratulated him on his recovery and referring to the interesting experience which the boy and his mother had passed through since their last appearance in the school, said he would like Walter to give a brief account of it all

during the "Mothers' Day" exercises. He was sure it would be unusually appropriate, and would delight the whole school. And Walter very humbly, but manfully accepted the superintendent's invitation to address the school.

He began farther back than a year ago when he had declined to speak in his class, and made an honest confession of his mistaken course during the years in which he had failed to honor, reverence and appreciate "the best

mother that ever lived." Then he told of his conversion to the better and happier life, and how great a thing he considered it for a boy to fall in love with his mother and find it out.

The school was a congregation of weepers, though not mourners, while Walter talked; the tears shed were grateful, joyous ones. And the happiest, most grateful person present was Walter Bernel's mother.

How a Little Boy was Blessed Through Fasting and Prayer.

By Wm. A. Morton.

I am going to tell you about a little boy who lived a good many years ago, in Davis County, Utah. At the time of which I speak he was 12 years of age. He had suffered almost from the time he was a baby with a terrible affliction. This rendered him very weak and sickly.

One day he said to his parents, "I know that the Lord has all power, and I know that He could heal me, if it were His will to do so. I have been thinking that matter over for some time, and I want to tell you what I would like to have done. I would like you to get a number of boys and girls in the ward to fast and pray for me for three Sundays in succession"

"And you think," said his parents, "that if the boys and girls were to do this you would get well?"

"Yes," said the little boy, "I do. I believe that if we all exercise our faith, the Lord will accept of us, and that He will bless and heal me."

A number of the little boys and girls were called in, and they were told what little Ezra would like them to do for him. They all said, "We are perfectly willing to fast and pray for three Sundays in behalf of our afflicted little brother. We will commence our fast next Sunday."

So for three successive Sundays the little friends of Ezra fasted and prayed. They prayed with all their hearts, too. And I am now going to tell you how the Lord blessed and healed the little boy.

After the little boys and girls had fasted and prayed for three Sundays, the little boy said to his father, "Now, if you will take me down to Salt Lake, to the Temple, and have me baptized for my health, and administered to, I shall get well."

The father did as the little boy requested. One of the brethren who administered to the boy in the Temple told him that the Lord had heard the prayers that had been offered up in his behalf, and that he would be blessed and healed every whit.

From that day the boy began to improve, and before long he was completely healed of his affliction. Up to that time he had been a weak and sickly child. But through the blessing of the Lord he became strong and healthy. Yes, he became the largest and the strongest child of the family. He grew to be a great big, strong man, and has now a large family of his own.

Peaseblossom's Lion.

BY SOPHIE SWETT.

CHAPTER IX.—BEE QUESTIONS LONE EAGLE.

"There can't be a lion in the tree, you know," said Bee. She felt very courageous, with Bob's arm around her and also by reason of a queer idea that had just popped into her head.

As his sister said this, Bob stepped bravely towards the tree.

"The branches are thick but not thick enough to hide a lion, even if lions could climb trees. I never thought the lion was there," he said, as if scornful of those who did think so.

But the roar came again and Bob stepped back in haste.

It was no wonder! It was strange and terrifying to hear a lion's roar coming out of the trunk of a tree!

Pinky Jones would have run, but Bee held Pinky fast and told Bob there was no need of fear, although she heard a rustling in the trees and soft stealthy footsteps. And Bee had always been afraid of a mouse and cried out in church once because a caterpillar was crawling upon her dress!

Bob was glad enough that he had not run when, instead of the Indian or the lion, there appeared from among the trees Captain Billy Boy Brown and a half dozen other boys belonging to the Guards.

"Where is the Indian?" demanded the boys angrily.

"He keeps roaring, and a pretty chase he has led us all over the woods!" said Peter Plummer. "The fellow gets around as if he had on seven-league boots! I don't believe Lone Eagle knows of any lion at all!"

"We are afraid he only meant to carry off Peaseblossom," said Captain Billy Boy, and there was the little white line around Captain Billy Boy's lips that Bee knew meant that he was very anxious. "But he can't be far from here," added he. "It's the first time we have really got near to that roar!"

The roar came again at that moment. It seemed to come from the far side of a clearing near-by.

"He has got away again!" cried Captain Billy Boy, and all the boys started towards the clearing.

"Wait a minute!" cried Bee Brown. "Don't you see that Lone Eagle may not be there at all? He may not be anywhere that he pretends to be! I am sure he is like the man that gave the performance in the town hall and made you think his voice came from all sorts of different places!"

"That's it! Bee has hit it," said Bob, after a moment of silence in which the boys had looked at each other, doubtful and bewildered.

"Lone Eagle is a ventriloquist and a wonderful one, or else, don't you see, there must be a dozen lions or a dozen Indians who can imitate lions exactly, in these woods—and that isn't likely!"

"A ventriloquist!" echoed Peter Plummer, in a tone of disgust. "Well, I would rather see a scalping kind of Indian than one that was like a fellow in a show!"

But Captain Billy Boy looked relieved. "I think Bob is right—Lone Eagle has been playing tricks on us," he said. "But what we want to do at once is to find Peaseblossom!"

"If he is a ventriloquist he must have been pretty near here to make the sound seem to come right out of the tree like that," went on Bob Brown. "I know that when the voice is thrown a long distance it is faint and indistinct."

"We'll start from here by twos and go in every direction," said Captain Billy Boy promptly.

Instantly the boys started off and Bee and Pinky were left standing beside the tree.

"You stay there until we come back!" Bob had called out to them as he started away with Billy Boy.

"I don't see why we should stay!" said Pinky Jones with a pout. "You and I are just as likely to find Peaseblossom as the boys are!"

There was not a sound of a footfall or a rustling of the leaves, and yet Lone Eagle stood suddenly before the two girls.

"Step soft, soft like rabbit, little Pale Faces, and follow Indian!" he said.

They trembled, both of them; they wanted to run away. But neither of them did run.

"Will you take us to Peaseblossom?" faltered Bee. "And oh, Mr. Lone Eagle, why will you not let the boys find her? Why have you played such tricks—like the ventriloquist in the show?"

Bee wondered afterwards how she had dared to speak like this, but she wished to let the Indian know that he had not deceived them, and, some way, he did not look in the least as if he meant to scalp any one. She thought that Sidney might be right when he said that Indians who scalped people had gone out of fashion.

Lone Eagle looked at her in silence, and then, suddenly, he laughed. That is, his grim mouth widened into a smile—the way in which an Indian usually does laugh.

"Indian have to keep boy away from lion," he said in a soft pleasant voice. "He very fierce lion till small yellow-haired squaw tame him! So Lone Eagle keep boy and girl away."

"Is that what you have been doing?" demanded Pinky Jones. "Just pretending you were going to take us where the lion is? Do you think it is right to deceive people?"

Lone Eagle looked down from his great height upon his small reprover, but he did not scowl as Bee expected.

"Indian good to boy and girl," he said gravely. "Not let sick lion eat them. Boy and girl have picnic in the woods: Go all over woods where never go before!" Lone Eagle's mouth widened again into a smile. "But Indian tries carry to the sick lion the little yellow-haired squaw."

"Peaseblossom her name is," corrected Pinky Jones. "She is not a squaw."



LONE EAGLE STOOD SUDDENLY BEFORE THE TWO GIRLS.

"Peaseblossom," said Lone Eagle, and he said it so gently that it was really hard to believe that he was a great fierce war-painted Indian! "Peaseblossom, that the Great Spirit make sister to the wild beasts of the forest. Lone Eagle is their brother, but he live too much with men; now that he is old his power over them is gone. He go live alone with them in woods but they do not know him now. Little Peaseblossom she has the power greater than Lone Eagle ever have it! She do wonders—great wonders." Lone Eagle's face was eager and his eyes shone.

"How did you know she could tame the wild beasts, Mr. Lone Eagle?" asked Pinky Jones.

Bee Brown had wished to ask that question. She had wished, also, to ask Lone Eagle how he had learned to be a ventriloquist, or whether people were born so and did not have to learn; but she feared to do it.

"She ride lion in circus. Did not Indian see?" said Lone Eagle. Bee thought then, at once, by the way in which he said this, that there was something Lone Eagle did not tell.

"Did you see us in the Fat Lady's chariot and on the elephant's back?" asked Pinky Jones quickly. Pinky was very proud of an adventure with the circus that she and Bee Brown had once had and liked to think that every one knew of it. That made her forget to wonder about Lone Eagle and his ventriloquism, but Bee did not forget. Lone Eagle was looking so very pleasant that Bee suddenly decided to ask him, as politely as possible, what she wished to know.

"Would you mind telling me whether you were ever an Indian in a circus?" she asked, timidly.

Lone Eagle cast a surprised glance upon her. Before he had time to answer the angry snarl of a wild beast came to their ears; a snarl and then a roar. "A truly lion's roar," this time, Pinky Jones knew.

Lone Eagle turned and ran in the direction of the sound.

(TO BE CONTINUED.)

To Lullaby Town.

Ready for bed in her long, white night-gown,
Betty is starting to Lullaby Town.
Sweet is the music she hears on the way,
Ready for lullabies, tired of play.
Soft is her carriage, on rockers it goes,
As Grandmother counts all the pink, little toes.

Each little toe in a vision she'll see
Safe on her journey on Grandmother's knee:—
"This is a robin asleep in a tree,

This is a butterfly, this is a bee,
This is a pig, with a lovely, pink nose,
And this last little one is a tiny white rose."

Ready for bed in her long, white night-gown,
Safely goes Betty to Lullaby Town.
Soft is her carriage, on rockers it goes,
As Grandmother counts all the dear, little toes,
Each one as soft and as pink as a rose.
—Alice Turner Curtis

The Children's Budget Box.

The Rescue of Marjorie.

Little Nellie stood on the steps and her golden hair waved in the breeze. Her blue eyes brightened with excitement when she saw her Uncle Dick coming up the walk.

"Well, Tootsy, What did mama say," he asked.

"I can go, Uncle Dick, if you take good care of me; she said.

"Why of course I will, you little mid-get," said her uncle.

"Oh, goody, goody, goody," cried Nellie; "why I've not been in an engine before."

Soon after this Nellie was sitting on a box in the cab, watching her uncle as he guided the big rumbling train.

"Well," said her uncle after they had been riding almost an hour, "we'll soon be to Aunt Emma's and then I'll put you off there and get you when you are ready to come home."

The child did not answer for she was looking out of the window. Suddenly she cried, "Uncle Dick, Uncle Dick, look quick. He glanced out of the window and saw a little girl not quite as large as Nellie playing on the track ahead. As the train came closer she danced and clapped her chubby hands with glee.

He climbed down on the cowcatcher. The train was only a few rods from her, he reached out his arm and as the train rolled near her, he caught her with his strong arms, and climbed back in the cab. He placed her beside Nellie. To his many questions she could only say her name was Marjorie Clark and that she lived in the town of Madison. How glad little Nellie was when she heard this, for her Aunt Emma lived there.

Nellie's Uncle Dick soon found the child's home which was next door to his sister, Emma's.

Nellie and Marjorie were from then on two happy playmates and two true friends.

Lora Coltrin,

Age 8. Franklin, Idaho.



Rabbit.

By Donald L. Rencher.

Age 12. Holbrooks, Az.

Birds.

There are many, many different kinds so I will only write about the robin and the bluebird.

The robin belongs to the thrush family. He is about nine inches long. He has a dark brown head and back. He has a dark red breast. The robin has a very plump body.

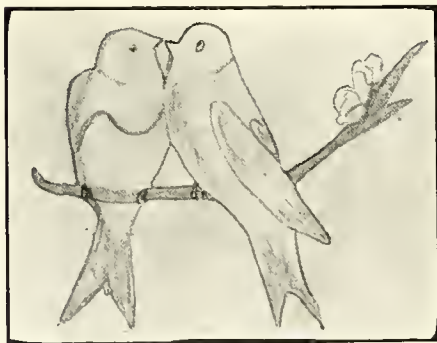
In the spring, when the robin first comes, he calls for a mother. The father bird calls a mother bird by his songs and pretty breast.

The robin is very pretty.

After the father bird calls the mother bird then the next thing they must do is to build a nest. The nest is made of grass, leaves and string. It is plastered with mud. The nest is not for the father or mother robin, but it is for the baby birds.

The baby birds come from little blue eggs. At first they do not have any feathers. The baby bird grows rapidly. The father robin destroys harmful insects.

The bluebird also belongs to the thrush family. He is about seven inches long. His head and back are blue and his breast is a rusty red.



The bluebird likes to find little houses to live in or else they live in a hole in the trees. They line the nest with grass.

After the nest is made the mother bird lays three to six eggs. The bluebird eggs are light blue. At first when the baby birds come out they are blind and naked. They look like the baby thrushes when they get their first feathers.

The bluebird song is very pretty and sweet. It seems to say, "Tru-al-ly, tru-al-ly." They do us good by destroying harmful insects. They like insects very much. That is their favorite food.

Leta D. Lohmolder,

Age 9. 209 Bradford St.



Copy of January Cover.

Age 13. By Clyde Crandall,
Rupert, Idaho.

Marie's Party.

Spring was at its best. Flowers were blooming, birds were singing gaily while they built their tiny homes. There was not a cloud anywhere to mar the beauty of a beautiful June morning except a very tiny one on the face of Marie Brown.

Marie had been going to give a party. She was going to be crowned a queen, for it was her birthday party.

It was customary in the village where Marie lived to always crown the boy or girl who gave the party at their birthday, with a wreath of roses.

Mrs. Brown, Marie's mother, had received a message that she was to take Marie and go at once to her mother's home. This had caused the cloud to appear on Marie's face. Now she would have to postpone her party until another day.

She and her mother were driven rapidly to the station and took the train for her grandmother's place. When they arrived what a sight greeted them. Out on the large lawn in front of her grandmother's house were all of her cousins and dear grandma herself. She had not been ill but had just sent the message to them because she wanted Marie to come and have a birthday party.

How happy Marie was when she heard this. As the children were putting the

wreath of roses on her head she whispered, softly, "how glad I am that I came."

Nellie Anderson,
Age 13. P. O. Box 61, Toquerville, Ut.

Like my Sister May.

Some day I'll be a grown up girl,
Like my sister, May,
And help with all the house work,
And won't go off to play.

I won't sit around and stew and fret,
I'll be like sister May;
You know when you are glum and cross
It doesn't even pay.

When I go on an errand,
I'll be like sister, May.
I'll hurry there and hurry back
And won't be long or stay.

Then I'll grow up to be real good,
Like my sister, May.
And try to be so all the time—
Each year, and month and day.

Age 13. Bessie Candland,
Nephi, Utah.



Age 15. By Pearl Robinson,
Eureka, Utah.

The Bluebird's Nest.

Last summer my grandpa fixed a box for some birds to build a nest in, and nailed it in the shed. Some faithful bluebirds worked very hard and built their

nest in it, and the mama laid her four pretty little eggs in the nest and sat on them and watched them day and night, while the papa bird brought her worms to eat.

After a while out peeped four little downy birds. Papa and mama bird brought them worms every day.

Our three kittens climbed as near to the box as they could and tried very hard to get the little birds but they did not. In a little while the little birds learned to fly and flew away. And two more bluebirds are building their nest in the same box this spring.

Clara Seaman,

Age 9.

Ranch, Utah.

The Rose and the Dandelion.

"Get off, get off," cried a beautiful rose to a bee who was trying to get some honey.

"I only want,"—began the bee timidly.

"Get off, I say," repeated the rose, shaking her dainty head. "If you think I want all my nectar taken by a bee, you are mistaken.

The bee went onto some daisies waving in the breeze.

All the time some dandelions, growing at the rose's feet had been looking on in silence. Finally one whispered, "Danny dear, tell her not to be so cross to the little bee."

"I dare not," replied the other, for the rose was so beautiful, and oh! how she scorned the little family at her feet.

Indeed, she was the belle of the garden, as she gracefully waved her dainty head. The slender stem, the delicate pink petals, and the well formed leaves were all very beautiful, and yet she seemed different from the other flowers. Something made you look at her, but still she didn't seem very kind, nor was she.

At last one dandelion, more bold, perhaps, than the rest, spoke up. "Why did you send that bee away? he was only trying to get some honey, and I should have let him stay."

"Attend to your own affairs, and I'll take care of mine. When I want your advice I'll ask for it," snapped the rose, throwing back her head.

Just then two children came along. "What a beautiful rose!" cried one, "Let us pick it."

"Oh! no!" said the other "that's mothers' favorite, but here," stooping down and picking a dandelion, "is one we can have. We can make bracelets, rings, badges, crowns and all manner of things. Come, I will show you how."

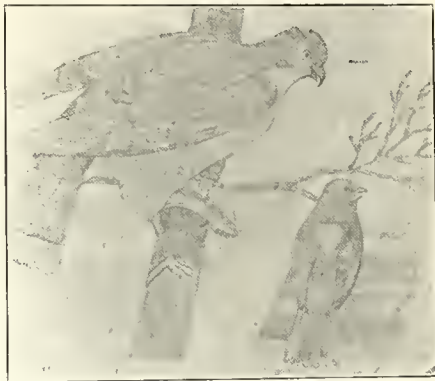
Thus saying they seated themselves on the lawn, and many happy hours were spent playing with the simple little flowers.

The rose looked on and smiled a scornful smile; she was more than a child's toy; she was not to be touched by children. Yet deep down in her heart something seemed to say, "Not the beautiful, but the useful."

Leah Yates,

Age 14.

1228 Bryan Ave., City.



By Chloe McKee,

Age 15.

Holden, Utah.

The Blue Bird for Happiness.

I am a little girl ten years old. My mama is the janitor of the meeting house, and she caught two pretty bluebirds when she went to do the janitor's work. She took them home to my grandfather who kept them for a while. My little sister thought they were so pretty that she kissed them. Grandfather made a mark on them and let them out. They came back every day and brought other bluebirds with them. Now they have found their way to our own home, just one block from my grandfather's and are making a nest in the south-east corner of our house. We often watch how busy they are, gathering feathers and bits to build their little nest.

I like to read the stories in the JUVENILE, and I like to go to Sunday School and listen to my teacher, who always has a nice story for us and can explain it so well. I am glad spring is coming and the trees are getting green. We are going to plant our flower garden this week.

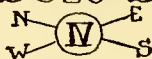
Your little friend,















Agnes Ruby Anderson,

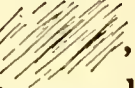

Age 9.

Clawson, Ut.



LITTLE SCISSOR-STORIES





THIS is a Weathercock," said Cousin Kate, snipping and clipping with her clever . "The  lived away up on top of the , above the  and the tips of the young pine- . A handsome Weathercock he was! He held his  high, and his  sparkled like gold. He looked down on the  in the barnyard and the  on the lake, and on Mary scattering  out of her , and on Tom digging in the garden with his , and on Little Girl playing with her  in the grass. And everybody looked up at him every morning to see what the weather was going to be, for the  was as wise as he was handsome.





When he pointed North, it was cold; and when he pointed South, it was soft and warm. When he pointed East, down came the , and when he pointed West, out popped the . But rain










or shine, he sparkled just the same. "'Blow east, blow west, to laugh is best!'" says the wise , said Mother. And  nodded her curly head. Now

one day Tom brought home his new , the Jenny Wren. This is the Jenny Wren," said Cousin Kate, snipping and clipping with her clever . "Can




we go out sailing to-morrow, Tom?" cried . 'If the wise  points West,' said Tom. Then Little Girl danced for joy. She tied up her lunch-, and dressed her , and went to bed and


dreamed of the . But when to-morrow came, the wind blew and the  poured and the  pointed straight East! Dear, dear, how sad it was!




The  ran into their , Mary scolded, Tom frowned, and  --- cried? Not a bit of it! She looked up at the wise  and laughed out loud. "Blow east, blow west, to laugh is best!" she said.

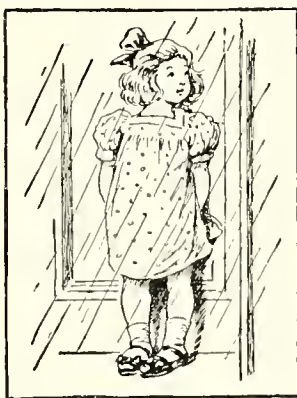
'Please, dear Mr. Weathercock!'

And what do you think? In two minutes the  had stopped.

'Hello!' cried , looking up.

And there was the wise  pointing West with all his might and sparkling like gold. And in

two minutes more the  was out, and  and  were off and away in the Jenny Wren!"



The Funny Bone.

A Logical Mind.

"Willie, mama has a great surprise for you."

"I know what it is—big bruvver is back from his vacation."

"How did you know?"

"My bank won't rattle any more."—*Youngstown Telegram.*

A Literal Application.

"Why, Willie," said the Sunday School teacher in a pained voice, "have you been fighting again? Didn't you learn in last Sunday's lesson that when you are struck on one cheek you ought to turn the other one to the striker?"

"Yes'm," agreed Willie, "but he hit me on the nose, and I've only got one."

Modest.

"Talking about dogs," said Jones, "some are more intelligent than their masters."

"Sure," replied the man who knows it all, "I've got a dog just like that."

A Give-Away

"What made you think Mr. Lovetwet had been drinking?"

"Why, when the charlotte russe was set before him he tried to blow off the foam."—*Philadelphia Public Ledger.*

Self-Evident.

"My dear," remarked Jones, who had just finished reading a book on "The Wonders of nature, 'this really is a remarkable work. Nature is marvelous! Stupendous. When I read a work like this, it makes me think how puerile, how insignificant is man.'"

"Huh!" sniffed his better half. "A woman doesn't have to wade through four hundred pages to find out the same thing."

Why She Wept.

When Jenkins finally managed to wake up he found his wife weeping uncontrollably.

"My darling!" he exclaimed. "What in the world is the matter?"

Jenkins begged her to tell it to him; and finally she consented to say this much:

"I thought I was walking down the street and came to a shop where it said:

'Husbands for sale.' You could get beautiful ones for \$5,000 and very nice-looking ones for even as little as \$500."

"And were there any that looked like me" asked Jenkins, not altogether ingenuously.

The sobs became suddenly violent. "Dozens of them!" gasped Mrs. Jenkins. "Done up in bunches like asparagus and marked twenty-five cents a bunch."

True Enough.

A teacher was questioning a class of boys on the subject of "birds." Having received correct answers to the questions about feathers, bill, feet and wings, he put the question, "What is it a bird can do that I am unable to do?"

"Fly" was the answer he hoped to get. For several moments the boys thought, but gave no answer. At last one held up his hand.

"Well, my lad, what is it?"

"Lay an egg, sir," said the boy.

More Interesting.

"I see that the new British ambassador's name is Spring-Rice," said Bildad.

"Well, what of it?" growled old Moneybags. "What interests me is September wheat."—*Judge.*

Precaution.

"Why is it those vaudeville singers keep walking up and down the stage while they are singing?"

"Because it makes them harder to hit."

Veracity Paid.

Once upon a time there was a boy, and he applied for a job.

"We don't want lazy boys here." Are you fond of work?" asked the boss.

"No, sir," answered the boy—looking the boss straight in the face.

"Oh, you're not. Well, we want a boy that is."

"There ain't any," insisted the boy, doggedly.

"Oh, yes, there are. We have had a dozen of that kind here this morning looking for a situation with us."

"How do you know they are not lazy," persisted the boy.

"Why, they told me so."

"So I could have told you; but I'm not a liar."

He got the job.—*New York Call.*

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BOOK NOTICES AND REVIEWS.

THE MORMON POINT OF VIEW.—Prof. N. L. Nelson is widely recognized as an original thinker, and this book contains some of his keenest and most vigorous writings. It is a volume of 412 pages, and treats following subjects: "The Ministers and The Mormons," "The Dictionary of Slander," "Human Side of the Book of Mormon," "The Spiritual Life," and "The Mormon Family."

Bound in cloth, \$1.00 post paid. Deseret Sunday School Union Book Store.

DR. E. B. LOWRY, the well known author of "Herself," "Himself," "Truths," "Confidences," etc., has written another timely book. The new book is "Teaching Sex Hygiene in the Public Schools." The author points out the necessity of teaching young children the right and pure things pertaining to sex hygiene, and calls upon teachers and parents to give the needed information and instruction to children in their care.

Every person interested in the training of children and in the future welfare of the race will find some valuable suggestions in Dr. Lowry's new book. Price 50 cents—by mail, 55 cents.

CONCERNING BOOKS.

New York Evening Post.

It is pleasant to learn that the extravagant announcements which publishers send out concerning the books that they issue are defeating their purpose. At the banquet of the Booksellers' league held in this city on Wednesday it was admitted that the book business needed stricter ethics. Readers who are looking for good books are growing tired, it appears, of being misled, and booksellers resent being made the dupes of the deception. No less startling was the picture drawn by the president, Mr. B. W. Huebsch, of the general reading public:

"Only a handful of people ever read books worth while. There is, of course, quite a demand for trash; but the fact remains that the masses read absolutely nothing; there is an alarmingly wide chasm, I might almost say a vacuum, between the high-brow, who considers reading either as a trade or as a form of intellectual wrestling, and the low-brow, who is merely seeking for gross thrills. It is to be hoped that culture will soon be democratized through some less conventional system of education, giving rise to a new type that might be called the middle-brow, who will consider books as a source of intellectual enjoyment."

Now that the problem has been placed upon the shoulders of those most concerned, there is some hope that it will be solved. And what a relief it would be to be told of a forthcoming story: "This is slop, and is recommended to the serious-minded at those times only when they are too tired to think or feel." Such a statement would save time for those who need it, and could do no harm, since there would still be plenty to proclaim that the book was "just dandy."

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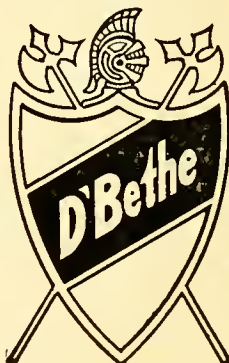
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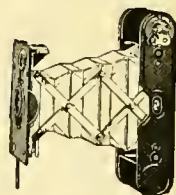
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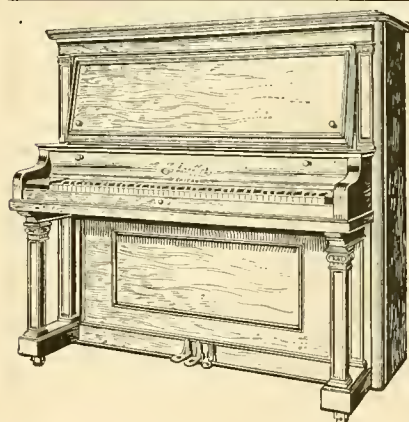
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